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The Relation of Religion to Public Education  
—A Feature Section

April 1960





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## TABLE OF CONTENTS

### Cover Page

One of the three illustrations on the theme "The Good  
 Things of Life"—love, family, and home—executed by  
*Dwight Kirsch* for Bankers Life Insurance Company of  
 Nebraska.

### Editorials, News, and Comment

- 2 "Relation of religion to public education"
- 2 "Education for mission"
- 2 A century of memory
- 2 A century of cooperation
- 55 What's Happening
- 55 Large attendance at annual meeting

### Articles of General Interest

- 3 Three rules, *William J. Faulkner*
- 4 Should teen-agers teach? *Marjorie H. Likins*
- 5 It can happen in the nursery, *Ruth Guy*
- 8 The Christian community begins at home,  
*William H. Genné*
- 10 Summer with a family design, *Patricia Risdon*
- 12 The family class, *William D. Streng*
- 14 At home in the world, *Margaret Shannon*
- 16 Worship and today's child, *Lena Clausell*
- 18 Life and immortality, *J. Carter Swaim*
- 19 Churches, colleges, and our Christian faith,  
*Gerald E. Knoff*
- 20 Service projects for children, *Florence E. Stansbury*

### Relation of Religion to Public Education (Feature Section)

- 21 Opening statement
- 22 Text of the study document
- 31 National Council of Churches' statements
- 33 Court decisions
- 34 Bibliography
- 35 Thought starters
- 36 What is a study document?
- 36 How will you use the document?

### Other Features

- 13 Poem, A parent's prayer in spring, *Mrs. J. F. Van Meter*
- 37 A-Vs in Christian education
- 50 Books off the press

### WORSHIP RESOURCES FOR MAY

- 39 PRIMARY DEPARTMENT, *Mari-*  
*an Claassen Franz* (THEME:  
*Not by bread alone*)
- 42 JUNIOR DEPARTMENT, *Meta*  
*Ruth Ferguson* (THEME:  
*Hymns of the church*)
- 45 JUNIOR HIGH DEPARTMENT,  
*Olive L. Johnson* (THEME:  
*Sing unto the Lord*)
- 47 SENIOR HIGH AND YOUNG  
 PEOPLE'S DEPARTMENTS, *Anna*  
*Mary Gable* (THEME: *He*  
*took it upon himself*)
- 40 Magic in his fingers
- 40 A Bible for Mary Jones
- 42 Hymn interpretation: "Faith  
 of our fathers"
- 44 Hymn interpretation: "Our  
 God, our help in ages past"
- 45 Four hymn interpretations
- 46 Two hymn interpretations
- 47 He took it upon himself
- 48 The strangers that came to  
 town
- 48 Christians in the arena

### Stories and Talks

- 39 A very important letter
- 40 A message of help to new  
 Christians

### Litanies, Prayer, etc.

- 49 Prayer, "O God, the Lord  
 of might"
- 49 Litany, "We

Unless otherwise indicated, Scripture is from the



## "Relation of religion to public education"

THE EDITORS are happy to include in this issue a feature section prepared by the Committee on Religion and Public Education of the National Council of Churches. It deals with the situation in the United States of America. Though the relations of church and state in education vary greatly from country to country where the *Journal* is used, we think that readers in other countries will find this study document interesting. It is not a pronouncement of the National Council of Churches. It is released for study and evaluation only. Copies of the document are available separately, as indicated in the feature section, for groups or individuals wanting them.

The difference in the relations between church and state in various countries is indicated by the fact that in Canada, many of whose churches cooperate closely with the National Council of Churches, the emphasis has been on cooperation between church and state rather than on separation. In Canada and in many other countries, statements in the document will not apply, because the traditions regarding religious education in the schools are significantly different. Information concerning the situation in the several provinces may be secured from the Department of Christian Education, Canadian Council of Churches, 2 Spadina Road, Toronto 4, Ontario.

Churches and schools have much in common and many of their objectives run parallel or are identical. In reading this document it should be remembered that in the United States churches took a leading role in the development of a system of education for all. Many of the outstanding colleges and universities of the country were founded and have been supported by churches. There are also some church-supported high schools, and in earlier days there were many of them, often called academies. The public school system was developed with the encouragement of Protestant churches and is still considered by them to be fundamental in a democratic country. The maintenance of most productive relations between church and public schools is a matter of genuine concern to the churches. It is hoped that this document will make a contribution to the thinking of leaders both in churches and in public schools about relations between the two institutions.

Two special issues of the *Journal* will be of interest in connection with the study and use of this document. They are *Church and College* and *The Church and Public Schools*. Copies of both these issues are available at the prices listed on page 1 of this issue. The June 1960 issue will carry a feature section on "Weekday Religious Education in Your Future."

## "Education for mission"

MANY REQUESTS have come to us for another special issue of the *Journal* on missionary education. The last issue published in February 1950. In response to these requests we are happy to announce that the May 1960 issue will carry a special number on "Education for mission." This special number was prepared in cooperation with the National Council of Churches, the Division of Christian Education, the Division of Home Missions, of

the National Council of Churches. The issue will, therefore, reflect the thinking of these three bodies and representatives of their constituent denominations about the mission of the Church in the world. It will contain many practical suggestions as to how to carry out the kind of education about the mission of the Church that is needed in every church.

The striking three-color cover has been designed by Joe Escourido. There will be an interpretation of the cover in the magazine. The feature article, which opens the issue, is by Dr. Edwin T. Dahlberg, President of the National Council of Churches: "Our Christian World Mission—a Two-Way Street."

A quantity of extra copies will be printed to meet the need for use of the issue in mission study groups, church officials, in leadership education schools and conferences, in mission schools, in colleges and seminaries as well as by church school teachers and officers. A full list of these extra copies will be found on page 56 of this issue, for use in ordering copies.

With rapid changes taking place in the world today, the world mission of the Church takes on new and compelling characteristics about which every Christian needs to be informed. Education with respect to this mission must be an integral part of Christian education and of the life of every church. The suggestions of the writers in this issue will be illuminating and helpful.

## A century of memory

WATCH the June 1960 issue for an article by Dr. A. J. Brown, who recently celebrated his 103rd birthday. He remembers his father's departure to be a member of the armed forces in the Civil War. He remembers seeing his mother later, weeping as she read the telegram telling of his father's death in battle. Dr. Brown was for many years a pastor, then a denominational executive. His mind is alert. He has a keen sense of humor. Some of his interesting recollections about Christian education and the youth of other years, and his observations on developments today, have been shared in conversation with Dr. Philip C. Jones, and the article will appear with pictures in the June issue.

## A century of cooperation

ONE HUNDRED years ago, after several years of interdenominational gatherings of Sabbath school leaders and students, the Michigan Sabbath School Association was formed. The Michigan Council of Churches, outgrowth of the Association, is observing the centennial of cooperation in Christian education on April 23, in the C. Center at Lansing. Dr. Gerald E. Knoff and Dr. D. Campbell Wyckoff are among the speakers. Many centennials will be observed during the years ahead, but let us not forget, nor fail to be grateful for, the vision and devotion of those who met in the great Sabbath school convention of those early days and there, almost out of nothing, launched the Christian education movement. May we today, with all our skills and resources, be as dedicated and as wise as they.



HAVE FOUND three rules of devotional practice to be very helpful in deepening my spiritual life, and in sharpening my insights into many baffling problems. The first rule is to read the best devotional literature I can obtain. The second is to practice private prayer regularly, daily, without exception. The third is that of frequent, joyous association with other devout persons who are also seeking to know God's will for their lives. Reading and study, meditation and prayer, and corporate worship are three of the most trustworthy guides toward effective living.

# 3 Rules

by William J. FAULKNER

Pastor of the Congregational Church of Park Manor, Chicago, Illinois

## Power comes through reading

Spiritual power and inspiration come through the reading of good devotional literature. From such writing one gains insights into the religious experiences of the great souls of the human race. Among the many books of devotion are only a few truly great ones, the Bible heading the list. There is a good test for selecting one, a careful examination: "Would I like to read this book again? Would it gain some new insights into godly living from each new reading?" If the answer is "yes," then I procure and read this book. I keep it near at hand, easily accessible upon retiring and arising, that I may begin the day with power and end it in peace.

The Bible, which is the source of our faith in God, the authority for most of our churches, and the preeminent of all devotional literature, is also, for beginners, one of the most difficult books to read.

Dr. Leslie D. Weatherhead, of the Abingdon City Temple, makes some very sensible and helpful suggestions:<sup>1</sup> "The beginner should start his reading of the New Testament, and not in the Old. This is because the Old Testament is an account of a long preparation for the coming into the world of the great Person, the Savior of mankind. One should not begin his reading of the New Testament with the Acts or the Letters to the young churches, inspiring as they are. They are commentaries about a great Person who has already entered our world. One should commence his devotional reading with the Gospels of Jesus Christ. Then he will meet for the first time, face to face as it were, that great and good Person with whom all the other sacred writings are concerned. To get the best possible understanding of Jesus, one should begin his reading

with the Gospel of Mark. This is the oldest and shortest story of the good news of God's love. Mark wrote mainly for the Romans, who were great activists as many of us moderns are. Next, he should read Luke, who presents Christ to the Greeks as the perfect man, the true Son of God. Then he should study Matthew, who was writing largely to convince the Jews that Jesus was the long expected Messiah. And last he should read John, who wrote for the early churches. He wrote that they might know for a certainty that Jesus was the Son of God, the Word made flesh, and had brought life and light "for every man that cometh into the world" (John 1:9).

One word of caution, however, is necessary if the reader really wants to discover Jesus as the Christ. Weatherhead suggests wisely that one should read the Gospels uncritically and unhurriedly. He should read them with imagination, as if he were on the scene with Jesus. And he should read them reverently, as if he were a pilgrim really approaching the very presence of God in Christ Jesus. He should read as if he were quietly entering the room of a good friend, who was expecting him and wanted him to meet this truly great Person. Once he has met Jesus of Nazareth, has heard him speak of the matchless love of God, and has seen him translate that love into action which heals and transforms man, the reader will never be the same person again.

Against the transcendent figure of Christ, which seems to fill the whole universe with his revelation of the goodness and holiness of God, one can then turn to his reading of the Old Testament, the Acts, the Letters, and the Revelation in the New Testament, with confidence and new understanding of their meanings. None of the

heroes of the past will measure up to Christ's stature in justice, mercy or love; nor will any of his followers attain his greatness in their devotion to his spirit and his ideals. The reader will have been confronted with Jesus of Nazareth, the Son of Man, the Son of God. To many, he will be "the impossible Christ," who will keep them forever striving to become like him in goodness and love.

My first imperative rule, therefore, is to read the best devotional literature I can possibly obtain, and often this means the Bible.

## Power comes through prayer

The second imperative in my devotional development is that of prayer, of engaging constantly in meditation and communion with my heavenly Father. Christ enjoined his disciples to do this, "that man ought always to pray, and not faint" (Luke 18:1). Prayer to me means the seeking of an indwelling Presence, or the entrance into the "Fatherland of my soul," as Walter Rauschenbusch calls it: "with the turning of a thought, I am where God is." Thomas Kelley speaks of prayer as an "amazing inner sanctuary of the soul, a holy place, a Divine center, a speaking Voice, to which we may continuously return . . . for Eternity is at our hearts."<sup>2</sup>

Jesus directs us to "enter your room . . . and there pray to your Father . . . in secret . . . and he will reward you openly." In the great quiet of God, Jesus received answers to his profoundest questions, and found direction and certainty for his

(Continued on page 53)

<sup>1</sup>"The Little Postern Gate," by Walter Rauschenbusch.

<sup>2</sup>A Testament of Devotion, by Thomas Kelley.

<sup>1</sup>The Significance of Silence, by Leslie D. Weatherhead, Abingdon-Cokesbury Press. 32 f.





High school pupils may be used as teachers' assistants and help with crafts.

John R. Elmore

## Should teen-agers teach?

by Marjorie H. LIKINS

Minister of Christian Education,  
Congregational Church of the Chimes, Van Nuys, California

MRS. JOHNSON stopped me on the church campus the other day. "I'm worried about Ann," she said. "She's stopped going to the Youth Fellowship for a few weeks because, as you know, she's broken off with Tom. It's better this way, but I wonder if you could find her a job. She loves the church, and she'd feel better if there were something for her to do."

Ann is not alone in wanting to become an integral part of the church and to serve it as she works out her confusion. Our high school people are hard-pressed by decisions that will soon be upon them: "Can I get into college?" "How can I get a job that is

satisfying?" "Shall we get married when we graduate?" They face these and many lesser questions, but underneath they are asking, "To what and to whom shall I give my life with its restless energies, its high idealism?"

Many of our young people wish to serve the church and win identity for themselves in the church family. Frequently, the doorway of service that most appeals to them is teaching in the church school. The need for teachers is apparent, and teaching is a real challenge. Yet the tendency of young people to volunteer as church school teachers presents a problem.

On the one hand, a church may feel

that it can't afford *not* to accept the gift of time and their willingness to serve. If it said, "No, you are too young and inexperienced," the precious energies, the high idealism, would be given to other and perhaps less worthy causes. On the other hand, no church would wish to jeopardize the young peoples' own religious education. Senior high is the time for the greatest flowering in the process that has been carefully nurtured throughout childhood and junior high. Attitudes learned in preschool days are now ready to be translated into the language of adult faith. To interrupt this process may result, if not in tragic consequences, at least in a great waste of time and energy. Then, too, it is apparent that high school youngsters are far from being mature Christians. By and large they are unskilled in teaching techniques, even though many of them are remarkably good at communicating with children. Certainly the church would not wish to lower the quality of teaching for its younger children.

### How we solved the problem

Faced with this dilemma, our church came upon a workable solution. We developed a "teen-aide" program which absorbs all young people of high school and early college age who wish to identify themselves more completely with the church by volunteering to teach or to help in other ways. The teen-aide program is a casual arrangement whereby teenagers who wish to serve the church need only speak with the Minister of Christian Education, who then talks over with them the type of service they have in mind and finds out what special gifts they may have.

We found that it is possible to use both high school girls and boys to advantage as teacher's assistants in the preschool and primary departments where they share responsibility for the total program. Young people can also assist with music and crafts anywhere in the church school, and they may be quite useful even in junior high fellowship groups as specialists in some form of recreation, such as folk dancing or games.

### Teaching is a high responsibility

It is the conviction of our Board of Religious Education that no high school student should ever be given full responsibility for teaching a class. While the children may cause a young person no trouble, they may get very little out of the experience in terms of religious growth. On the other hand

(Continued on page 54)



# *It can happen in the nursery*

first in a series of articles on the Sunday church school program

by Ruth GUY

Nursery teacher; wife of Minister of Education,  
Central Woodward Christian Church, Detroit, Michigan

It was almost nine o'clock when Mrs. Grant entered the nursery room at First Church. Looking around, she stood with satisfaction the spacious, cheerful room, which clearly said to the three-year-olds, "This is *your* room—a place for happy times together."

Mrs. Grant went about getting things ready for the children. She faced a doll in a chair, next to the table in the housekeeping corner. Opening the cupboard, she took out dishes and cooking utensils, and arranged them on the table and on the stove. She laid clean blankets on the doll bed and made sure the doll clothes were neatly stacked in the clothes box. Remembering how much Jimmy had enjoyed ironing last week, she got out the iron and put it on the ironing board.

Large blocks and two big wooden trucks were ready in another corner of the room. Mrs. Grant remembered to put up the pounding board, which often served to help children release their pent-up feelings in an acceptable manner.

Then came Mrs. Simpson, one of the assistant teachers. Briefly she and Mrs. Grant reviewed their plans for the morning, as they arranged wooden puzzles on a low table and some books on another, and mixed the easel paints. They were nearly finished when John Martin, the second assistant, arrived. John, a teacher of three weeks, was a college student who had responded readily when asked to serve as a nursery teacher. He had been getting help during the week from Mrs. Grant, who had arranged for him to take a leadership training course sponsored by the local Council of Churches. John also planned to attend a laboratory school that summer.

Everything was in readiness when the first child arrived. All three teachers greeted Sara, who was nearly four, with a cheerful "Hi, Sara!" "We're glad you're here," added Mrs. Grant. After hanging up her coat, Sara went over to the beauty center and placed her offering money in a

small basket. "We bring money to church to help buy our toys and take care of our room," the teacher explained.

Sara picked up a sea shell from the table and listened to it. "It makes a funny sound," she said wonderingly. Then, seeing the easel, she exclaimed, "Oh goodie! Now I can paint." While helping Sara put on her smock, Mrs. Grant explained about using a separate brush for each color. She showed her how to wipe a brush on the edge of a paint jar so it wouldn't drip. Eagerly Sara began to paint, making large strokes and filling the page with bright colors.

When Dan arrived, he too wanted to paint. Mrs. Grant smiled as she heard him humming happily at his work. "He's really enjoying himself," she thought. "It's good for Dan to be able to express his feelings in this way. He needs more opportunity to be 'messy.'"

Patsy came to the door holding tightly on to her brother's hand. "Hello, Patsy," greeted Mrs. Grant and held out her hand. Patsy released her brother's hand and took the teacher's. Together they went over to the coat rack. Patsy still needed help with the small buttons, but she was able to hang up her coat by herself. Then she hurried to the housekeeping center, where she and Mrs. Simpson began busily taking care of the dolls. They were joined by Karen and a few minutes later by Jimmy, who started right in ironing.

Tommy and Steve headed for the block center. Billy came over to announce that he had brought a truck from home. "That's a very fine truck, Billy," said Mr. Martin. "Did you bring it to show or to share?" "To share," replied Billy, after thinking it over for a minute. "Sharing is fun," remarked the teacher, and he sang a little song to that effect.

Paul, Shelly, Kim, Mary, and Gene were all happily at play soon after they arrived. Only Kathy held back. She stood next to her mother at the side of the room, watching the other

children with interest but too timid to join them. Mrs. Grant wisely let Kathy stay with her mother; she knew that children often need a parent's support as they adjust to nursery school. In a little while, Mrs. Grant came over to show Kathy some pictures and ask if she would help arrange them on the wall. After many reassurances, Kathy was persuaded to go with the teacher, though she kept looking back anxiously at her mother. Mrs. Grant then interested the little girl in one of the puzzles that lay on a table next to her mother, and showed her how to put it together. As Kathy's confidence in herself and an understanding adult increased, she began to feel more at home and less dependent upon her mother. Mrs. Grant knew that in time, as Kathy was helped to extend that confidence to other children, she too would become a happy member of the group.

Just then Sara announced that she was through painting. Mrs. Grant left Kathy and went over to help Sara remove her smock and to admire her picture. "I want to make that puzzle," said Sara, pointing to the one Kathy was working on. "It's Kathy's turn now, Sara," Mrs. Grant reminded her. "You may play with one of the other puzzles while you wait for her to finish. We take turns with our friends."

In the housekeeping corner, Mrs. Simpson was saying, "Thank you, God, for the good food," as she and the two children with her sat down to their "meal." "We say thank you to God at our house when we eat," volunteered Shelley. The teacher nodded in agreement. "Thanking God for food is one of the ways we talk with him," she said.

Suddenly a wail arose from the block center. Tommy wanted a truck, but all three trucks—including the one Billy had brought from home—were in use. "Gene and Steve and Billy will be through playing with their trucks pretty soon, Tom," said Mr. Martin. "Then it will be your turn. How about helping me unload



the blocks as the boys bring them over here?" Tommy wasn't too happy at the suggestion at first, until he discovered what fun it can be to share responsibility for a job with a friend.

Mary was having a similar experience. "Can I paint now?" she had asked Mrs. Simpson. "Let's water the plants while you wait for Dan to finish painting," suggested the teacher. Mary hurried for the watering can and kept busy until it was her turn at the easel. "Thank you for your help, Mary," said Mrs. Simpson appreciatively. Mary's pleasure and pride in doing something useful with another person overcame her impatience at having to wait her turn. Constructive activities such as this help a child grow toward Christian character.

Kim and Paul were building an elaborate block structure. Occasionally they disagreed on procedure, and Mr. Martin let them work out their differences by themselves. He remembered what Mrs. Grant had told him: "Children grow when they are allowed to solve their own problems."

When Paul had finished building, he picked a book from the book table and asked Mrs. Simpson to read to him. Soon other children came to listen, sitting on the floor beside the teacher. Some stayed to hear the whole story; others left after a few minutes. Mrs. Simpson was not disturbed by this; she knew that children of this age have short attention spans.

As the children tired of what they were doing, the teachers were ready with helpful suggestions. Thus when Gene showed signs of restlessness, Mr. Martin suggested that he climb on the rocking boat. Happily Gene helped turn over the boat to form a stair, and soon he, Kim, and Paul were climbing up the steps and jumping off. "It's fun to play with our friends," said Mr. Martin. When teachers are sensitive to the needs of children, disturbing behavior can often be avoided as chil-

dren are helped to use their energy in happy, constructive, and creative ways.

Moving about the room, Mrs. Grant told the children to get ready for "together time" and a story. In a few minutes the teachers started singing their "clean-up song," which was the signal for putting away all toys and play materials. When the children had put away their playthings, they joined Mrs. Grant in an informal circle on the floor—all but Mary, who was allowed to finish her painting, and Kathy, who had gone to the house-keeping corner with Mrs. Simpson and wanted to stay there a while.

Mrs. Grant told a story about Jesus and his friends. "I'm glad for friends," she concluded, "and when I'm glad I like to talk to God." Then, bowing her head, she said, "Thank you, God,

for friends who have happy times at church." The morning ended with song about friends, in which some of the children joined in with the teachers. When the singing was over, the children began putting on their coats and hats, to be ready when their parents arrived.

### A pattern of growth is established

Evaluating the morning's session Mrs. Grant and her assistants were able to see that growth had taken place. Children learn through play. Play is their work, and through it they make important discoveries about the adult world. For example, the child who plays at being "mommy" or "daddy" comes to a better understanding of the adult mother's or father's role. In play, children learn



Sara donned a smock and started to paint. When Dan wanted to paint, too, he took the other side of the easel.

Cries of anguish may announce competition for the use of the one wagon.

Some children enjoy "playing house" and washing and dressing the dolls.

John Martin, a college student, had readily agreed to be an assistant.

Large blocks are useful for building and for many other play experiences.

*Esther Bubley, Children's Bureau;  
Ruth Guy*



to share, to take turns, to respect each other's feelings, to express themselves creatively and constructively, to understand others, to love and to forgive. Through these experiences they become related to God who plans the world, to Christian friends who help them, to Jesus who is their friend, and to the church where they have happy times.

#### Interest centers stimulate growth

Most of a session with three- and four-year-old children will be spent in interest centers, where a teacher can work with one or two children at a time. Interest centers such as those described here provide natural ways for a child to learn important truths by experimenting, exploring, talking, and using his senses. Materials and

equipment offer opportunities for practical experiences in Christian living. A young child learns more about love and forgiveness from the actual experience of sharing and taking turns with his peers than from merely being taught to repeat Bible teachings in words he may not understand.

Creative experiences, such as easel painting, finger painting, working with clay, or coloring large sheets of paper, encourage a child to use his initiative. They provide happy times for him at church, whether he works alone or with other children. In order to help children develop their creative potentialities, the teacher must avoid directive statements, comparisons of one child's work with that of another, and the use of a set pattern for activities.

Interest centers encourage growth as children are allowed to solve their

own problems whenever possible. The teacher needs to learn to recognize when a child can handle a situation and when he needs help.

Children learn to associate their happy times at church school with God and the church. Information gained from pictures, books, and stories may add meaning to an experience and stimulate conversation. Through objects of nature in the beauty center, and through opportunities for helping teacher take care of plants and animals in the nursery room, three- and four-year-old children learn to relate their feelings of wonder to God and to understand their part in his plan.

The number of interest centers provided on a given Sunday may be limited, especially in a small church.

*(Continued on page 53)*







# The Christian community begins at home

by William H. GENNE

Executive Director, Department of  
Family Life, Division of Christian  
Education, National Council of Churches

*Photographs, Clark and Clark*

The theme for Christian Family Week, "The Family as a Christian Community," has implications for both home life and the church's ministry to families. The following discussion gives some suggestions in both directions. It deals with areas of family living to which individual families need to give attention, which can be discussed by groups of parents, and in which a church can be of assistance to families.

THE EDITORS

**R**ABBI SILVER has called the Jewish home "the little sanctuary," with the father as the priest, the mother as the rabbi (teacher), and the family table as the altar. The most sacred and meaningful rituals in Judaism take place in the home. It is the emotional intensity of these ex-

periences that has made Jews able to withstand such hardship and persecution, and currently to have exceptionally low divorce and delinquency rates.

The Protestant who holds the sacramental view of all life also believes that the home is the Christian community in miniature. In recent years there has been a developing awareness of marriage as a vocation, a calling of God. We have always considered human love a gift of God. We have taken our wedding vows in the presence of God.

Once marriage is considered a Christian vocation, life within the home takes on new dimensions. "Its length reaches back to the beginning of history in the purposes of God and reaches forward to the end of time in the fulfillment of God's eternal purposes for 'every family on earth to dwell in peace.'"

"Christian home life becomes as broad as the Father's whole family of mankind; as deep as God's unfailing answer to our most tragic need; and as high as the joy, beauty and majesty of the Creator of the Universe."<sup>1</sup>

All of these dimensions converge in our homes and at their focus we find

the power of the Holy Spirit and the redemptive love of Christ. The fellowship of his Church surrounds our homes to give encouragement and guidance along our daily way.

We need these divine resources because family life is a mystery that baffles our human imaginations. Whichever person in his right mind would try to mix all of the ages and interests that are represented in the average family and expect them to get along harmoniously?

And yet something very wonderful happens in families. As we grow up we learn to have consideration for others, forgiveness, mercy, courage, and, most of all, love. This is why child-placing agencies now try to get children into as nearly normal family setting as possible. Something happens, even in a foster home, that cannot happen in a large orphanage no matter how scientifically it is operated.

The give and take within the family becomes God's laboratory for helping each member grow. As we learn to understand and live with difference within the family, we become better able to live in a world where no other

<sup>1</sup>cf. "The Family as a Christian Community," 1960 Family Week Folder.



ing person is more than forty-eight hours away from us. The work habits and self-discipline we develop within our families set the pattern for the discharge of our responsibilities in the larger community of business and citizenship.

### Five functions of family life

Let us look at some of the specific functions of family life and note how they carry over into the life of the larger community. These five functions must be fulfilled within any household, whether it is composed of parents and children, or only of adults, for, for that matter, in a household composed of a single person living alone. These five functions may be used as the basis for a series of discussions with youth, young adults, or parents in the local church. In most communities the local church can call upon persons who can be of help in these areas of concern.

The first function is the *management of time*. In our rushed, tense, and harried generation the pressure of activities is almost certain to be mentioned in any discussion of life today. Certainly much spiritual vitality is dissipated because we feel rushed from one activity to another. We run breathlessly to catch up but often are never quite sure what managing time has for our lives.

It is good to begin with time because it is the one thing that God has given us all equally. No one of us can claim any special disadvantage here.

Discussion can begin at whatever level the group is ready to begin. How do we arrange our daily schedule to minimize irritations and provide some time to refresh each other in conversation and in prayer? How do we avoid bringing to each other only the tattered and tired fragments of our personalities?

At a deeper level a group (or couple, or person) can ask: "How do our time choices reveal our deepest beliefs about the meaning of life?" To what do we give ourselves?"

Men will often need help to discover at what points they can exercise some control over their time choices. The difficulty at this point has led some men to change jobs. Others, however, have been helped by the church to see new perspectives and gain some insights into the use of their time.

A second function is the *management of money*. There are deep emotional blocks to any realistic discussion of the management of money in the home. When the church really becomes a redemptive fellowship, it can open this area for discussion as part

of its ministry to families.

How can we manage money so it becomes an instrument in our service rather than our master? How do work and earnings contribute meaning to our lives? What areas of tension and irritation can we eliminate in our feelings about the earning and spending of money?

A third function is the *understanding of change*. Each new day brings changes in our physical constitution, our mental outlook, our emotional drive, our social adjustment, and the spiritual dynamic that permeates all of these aspects of our living.

If we cannot welcome growing older, how can we greet its changes courteously, at least? We help no one, least of all ourselves, by dreading and resisting the passing of time. We are false to our faith if we fail to continue to develop our fullest capacities. The Golden Age is never in the past. The new horizons of the future should always beckon us.

Specifically, this means that our families need to give more attention to sound health habits than we have been accustomed to do in recent years.

Something of the old intellectual stimulation of the family dinner table conversation and the family reading circle needs to be recovered (even if it means turning off the TV set so we can talk about the show just presented).

All the emotions of fear and anger

as well as love need to be understood and used constructively within the family. Each of these emotional endowments is a gift of God to be received as such.

Socially, we must beware of making an idolatry of family "togetherness." We must realize that the family, to be healthy, must avoid self-centeredness and excessive introspection in much the same manner as a healthy personality must have some meaningful relation to the world and culture around it.

These areas of growth and development need to be motivated and guided by a developing spiritual maturity. Prayer is not a ritual to be tacked on to the end of a day. Rather it should be the constant source of energy and direction for all that we do.

A fourth function of every household is *decision making*. Even the person living alone has to make up his mind. Where two or more persons are involved there must be some process of communication and some process for agreeing on a course of action.

If we hold each person, even the youngest, sacred in the sight of God, then our decision making must recognize the value of each person. There is no place for dictatorships in the Christian family, whether "der fuehrer" is the father, the mother, or the child.

These religious convictions are the  
(Continued on page 56)

Two of the functions of family life are the management of time and the use of money. As parents encourage the taking of responsibility for "home work" and the use of money, they help their children to learn to perform these functions.





# Summer with a Family design

by Patricia RISDON

Secretary of Children's Work, Division of Christian Education,  
Congregational Christian Churches, Boston, Massachusetts

SUMMERTIME brings an empty look to scores of churches across the land, yet this should not necessarily trouble church leaders. Perhaps families are to be commended rather than condemned for attempting to save a few days for themselves, after being torn in so many diverse directions during the winter. Besides, if it has done its job well, the church will go with its families.

The summer months provide opportunities for families to do things together. Does your church take cognizance of this fact, or does it continue to offer activities in the summer that segregate members of a family one from another? Or, going to the other extreme, does it let families go their merry ways, offering them nothing more than the Sunday-morning worship service?

A church should welcome summer as the time when it can help its families be families in the deepest sense of the word, when it can help be the church away from the church in a way which is not possible at other seasons of the year. For it is important that the church instill in the hearts and minds of its members a desire to worship and serve God at all times and in all places, not just at times and in places designated by the church. Nor should the church insist that it is the only means of communicating a knowledge of God and his will. It is more important that members be helped to live out the Christian faith in their personal lives than that they be merely scholars of the Scriptures.

## What kind of experiences are needed?

While it is natural for a church to miss its families, it is far more important if families miss the church. Missing one's church does not mean

missing just the church building, the Sunday worship service, or some other aspect of the church program. It means missing the kinds of experiences one has within the church fellowship that speak to us of God's will and purpose for our lives—experiences of trust and understanding, acceptance and assurance, giving and receiving, human need and divine sustenance, awe and wonder, that are best known to us in personal relations with other individuals. It is through such experiences that God touches our lives and becomes real to us. God should be made so vital to a family during the months it attends church regularly that, wherever the family may find itself in the summertime, it will want to recreate for its members those experiences which they have come to associate with the church.

Some churches operate on the assumption that if a family is not in church on Sundays during the summer, it must be out of town. Actually a great many families stay home most of June, July, and August, either because they prefer winter vacations or because of the high cost of family outings. A family may not come to church some Sundays because they are reluctant to sit in a stuffy sanctuary on a warm day when it is beautiful outside.

Members of a church near Lake Michigan decided that rather than meet for Sunday morning worship in their hot sanctuary, for one Sunday they would have services on the vesper hill site of a nearby church camp overlooking the lake. Transportation was provided for those in need of it, and all were encouraged to bring basket dinners. Following morning worship the congregation enjoyed recreational facilities of the camp. Another church located in a mountain region literally "took to the

hills" one sunny July morning, for the same purpose.

## Help families plan ahead

One of the ways a church can go along with the tide instead of being washed away by it is to help each family be together at this time of the year when life is a little more relaxed than usual. The church could render its families a real service by suggesting ideas for family fun and sharing especially activities involving little or no expense. Along with these ideas, it could suggest ways in which family activities can be carried on with a awareness of God's presence.

During the winter, a special committee might develop a leaflet of suggestions entitled *Make Your Summer a Family Summer*, or *Families—Plan Your Summer Together*. The opening page might share thoughts about Christian family life, such as providing opportunities for conversations on important family matters, working together on a family project, expressing a sincere concern for someone outside of the family, setting aside time for family worship. It might recommend helpful reading materials, such as those listed below.

## Families can do many things together

An activity to be enjoyed by the entire family, including grandparents, is a council ring sing, held in a backyard, at a mountain or lake cabin, or in some secluded outdoor spot. Family cook-outs, with games as an added feature, appeal to the energetically inclined as well as to those accustomed to more leisurely living. Folk dancing and hobby craft are always good family sharing experiences.

For the outdoor enthusiasts, weekend canoeing or camping trips are becoming increasingly popular. (Even the dog can come along!) Beginners will need some pointers from the experts, however. A book such as *You and Your Family Goes Camping*, by Doris Patterson (Abingdon Press, \$2.50) gives helpful technical know-how and could be made available in the church library. Father-son fishing trips, mother-daughter swims, family hikes are all possibilities. Some churches like the First Congregational Church of Colorado Springs, sponsor weekend family camping a la tent.<sup>1</sup> This is fairly inexpensive and can be lots of fun. Tenting together gives church families a chance to enjoy Christian fellowship and discuss Christian beliefs, as well as to share in outdoor activities.

<sup>1</sup>See "Church Families Go Camping," by Elizabeth M. Clark and Flo White Carroll in the April 1959 *International Journal of Religious Education*.





family picnics and cook-outs are always a welcome break in routine. Sometimes these may be in company with one or two

uma Photos

Church-sponsored family camping is another way for a family to take an economical vacation and to have some marvelous experiences together as a family. Family camps provide the opportunity for families to live together in a Christian fellowship, to discuss Christian beliefs, and to share in genuine outdoor fun. Many parents who have shared in such experiences have said that a week at family camp helped them to become more appreciative of each other within the family, to see the importance of taking time to talk and listen to each other, and to develop a pattern for bowing before God together in praise and thanksgiving.

A chartered bus trip to a state park has appeal. Upon arrival, families can go their separate ways if they care to do so. Other places to visit are museums, interesting buildings and sites, and churches in other cities. If families cannot make such a trip, it is possible to invite guests from one of these places to spend a day or even-

ing with a group of church families. other church families. For outdoor enthusiasts, week-end canoeing or camping trips are becoming increasingly popular.

Reading together is always a satisfying experience. There is something companionable about sharing a good book. Here are some suggestions for family summertime reading:

#### For mother and father:

*Great Phrases of the Christian Language* (United Church Press, \$2.00)

*The Creative Years*, by Reuel Howe (Seabury Press, \$3.50)

*Man's Need and God's Action*, by Reuel Howe (Seabury Press, \$1.75)

*The Unfolding Drama of the Bible*, by Bernard W. Anderson (Reflection Book Series, Association Press, \$.50)

*Adventures in Parenthood*, by W. Taliaferro Thompson (John Knox Press, \$2.00)

#### For parents and younger children:

*In the Middle of the Trees*, by Karla Kuskin (Harper & Brothers, \$2.50)

*Moon Jumpers*, by Janice Udry (Harper & Brothers, \$3.35)

*Poems to Grow On*, by Jean Thompson (Beacon Press, \$3.50)

*Something Special*, by Beatrice Schenk De Regeniers (Harcourt, Brace, \$2.25)

*The Little Naturalist*, by Frances Frost (McGraw-Hill, \$2.50)

*This Wonderful Day*, by Ilo Orleans (Union of American Hebrew Organizations, \$2.00)

*Time of Wonder*, by Robert McCloskey (Viking Press, \$3.50)

*Yertle the Turtle*, by Dr. Seuss (Random House, \$2.95)

#### For parents and older children:

*God, Help Me Understand*, by Dorothy LaCroix Hill (Abingdon Press, \$2.50)

*In the Beginning*, by Roger Pilkington (St. Martin's Press, \$2.95)

*The Mighty Ones*, by Meindert De Jong (Harper & Brothers, \$3.50)

Also books on photography, star gazing, rock collecting, chess, and other hobbies.

#### For family worship

Some good resources for family devotions are found in the books listed above. Others are:

*Bible Readings for Boys and Girls*, (Thomas Nelson and Sons, \$3.00)

*God Planned It That Way*, by Carolyn Edna Muller (Abingdon Press, \$1.25)

(Continued on page 56)



A new plan—

# The family class

by William D. STRENG

Professor, Department of Christian Education,  
Wartburg Theological Seminary (American Lutheran Church),  
Dubuque, Iowa

**Editorial Note:** We hear a lot these days about the role of the home in Christian education and the responsibility of the church for helping families grow. But while many churches offer opportunities for family worship and fellowship, no provision is made for families to study together. After several years of experimentation, Dr. Streng shares with us, in the following article, the story of a family plan of church school instruction. "What is it?" "How does it work?" "What is the role of the teacher?" "Who benefits?"—these are some of the questions Dr. Streng, under whose direction pilot studies were first conducted, answers.

SOMETHING new has been added to the Christian education program of our church, about which we are very excited: the family study plan, whereby church school classes meet as groups of families instead of in age groups. As far as we know, families have not received Christian instruction together since the days of the early church. This gives us the feeling that we are pioneering. The family plan got started in 1952, in the Holy Trinity Lutheran Church, Dubuque, Iowa. Since then we have had pilot programs in various denominations, though not on a large scale. We are still experimenting with the plan.

## The family is central

It should be underscored that the family study plan is part of the church school, not something accessory to it. Family classes are for entire families, not just for parents. Two, three, or four families of similar background and abilities can put the plan into operation.

Neither Scripture nor pedagogy supports the iron-clad rule that individuals must be mechanically classi-

fied according to age. It is high time we get over the notion that children function best within their own age group or that grouping them according to ability and background is undemocratic.

When asked what kind of discussion it is possible to have in a family class, representing such a diversity of ages, we answer: the same kind as you would have at the family dinner table. What could be more natural, uninhibited, and spirited? Such discussions can be stimulating for every member of the family. Our aim is to approximate the domestic learning situation in an atmosphere of Christian family fellowship. The church gains at the same time that its families are strengthened by the experience.

## Teaching is more creative

A family class calls for creativity on the part of the teacher, who is required to meet the needs of several age groups rather than just one. Because of the novelty of the situation, he has to feel his way into this kind of approach. Not only is the atmosphere more informal, but discussion is more productive than under the departmental arrangement.

We use uniform denominational teaching materials—adult materials for the parents; primary, junior, and intermediate, etc., for the children and young people. Sometimes the teacher will give the same assignment to an entire family, which then determines how it will proceed to study at home. For instance, my son and I were assigned to work out the exact route that Jesus took from the Upper Room to Calvary.

Often questions that cannot be answered at home are brought to class for general discussion. The teacher may choose to discuss certain portions of the assignment, to make sure these have been covered adequately. The class carries the study of materials along, because ev-

eryone is interested in what everyone else is doing.

## Adults are stimulated

We wondered at first whether a family class could hold the interest of the parents. To our surprise—though we should have known it would be true—we found that the forces motivating adults were stronger than ever. For one thing, most parents are frightened over their lack of training for family life and are eager to try any plan which offers them assistance in meeting their responsibilities. It is true that "many men and women who before the birth of their children never had occasion to seek religious or ethical communities of any sort turn up in churches as their families grow. With only the haziest notion of what Christianity means they will look there for something they sense is good for their children and their life together."

Many adults, pastors and professors of theology included, are motivated by what Charles Kettering calls "intelligent ignorance." They are aware of the need to review the basic tenets of their faith and to enter into stimulating discussion of them. And let no one doubt that family discussion can be stimulating. A provincial, pedestrian kind of Christian education, which evades contemporary problems, is simply not possible where there are children. Teachers are always amazed at the difficult and penetrating questions children ask.

There is some danger that the novelty of the situation (what an indictment that Christian families find it novel to study the Word together!) may unconsciously cause parents to behave like policemen toward their children. We have had children who when asked a question, looked to father or mother for permission to speak. It took these families months to learn to enter wholeheartedly into the discussions. But what a rewarding experience to be able for the first time in their lives to feel at ease in one another's presence!

Now that parents are part of the class, assignments for homework are no longer ignored. Family discipline problems disappear as the strangeness wears off and everyone begins to feel at home. In the teacher's absence, a parent will volunteer to lead the class, forgetting that only a short while ago he or she may have joined the class with the express stipulation that "I won't ever be asked to teach."

## The family plan has many phases

The important thing about the family study plan is that it involve



th the home and the church. In the  
st there has been a tendency to  
ft responsibility from one to the  
er. But Christian education is the  
vilege and responsibility of both:  
en one fails, the whole effort is  
uncated. The educative process  
ould flow back and forth between  
urch and home.

In the same way the family plan  
volves both parents. While it may  
t be possible for a father to spend  
uch time with his family during the  
ek, there is no reason why he  
ould not share the profitable Sun-  
y-morning hour with them in  
urch school. For this reason fathers  
well as mothers are encouraged to  
ist in family classes. As they are  
otivated and challenged to study  
d teach, families find their church  
ool experience immediately use-  
as well as stimulating.

Of course we are still experiment-  
g. Such questions as these have not  
t been satisfactorily answered: Is  
better for a parent or an outsider  
teach the family class? How could  
e make room for everyone if all  
e parents came? What kind of ma-  
terials are best suited to this type of  
struction?

At present, newcomers are im-  
essed by the *esprit de corps* of the  
mily class. The children of parents  
o do not attend are adopted into  
e class and exposed to a Christian  
mily atmosphere that transforms  
eir lives. Teachers find it much  
sier now to have social gatherings,  
cause many families have become  
ell acquainted with each other. Most  
portant is the potential strength  
these families in the educational  
rogram of the church. Our experi-  
ce supports the statement of Dr.  
mes Smart, of Union Theological  
minary in New York:

"One of the significant discoveries  
ere parents have been awakened to  
eir educational responsibility is that  
ey become keenly aware of their  
wn inadequacies and begin to make  
ore use of their opportunities for  
ining a better understanding of  
eir faith. It is when a person under-  
kes to teach that he learns how little  
himself knows, and many things  
at he has taken for granted must be  
réfully reexamined. Thus, a recov-  
y of the true Christian order in the  
me is likely to have as one result  
e sparking of an adult education  
ovement that could reach very  
ge proportions."<sup>2</sup>

"Secularism in the Church," in *The  
allenge of Our Culture*, Interseminary  
ries, Vol. I, Ed. Clarence Tucker Craig,  
rper and Brothers, New York, 1946; p. 187.  
*The Teaching Ministry of the Church*,  
James D. Smart. Copyright 1954, by  
L. Jenkins. The Westminster Press.  
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## A Parent's Prayer in Spring

*The loveliest time of all the year  
Is Spring.*

*The world wakes up for the millionth  
time,*

*And more.*

*The dead tree with its breaking  
branches*

*Now has little buds.*

*It is alive, and, like me,*

*It is waiting.*

*Yesterday there was nothing.*

*Today there is everything.*

*Where there was Death*

*Now there is Life.*

Blessed are those

Who die in the Lord.

*The cold, unpleasant rain is*

*No longer unpleasant.*

*It is just wet, and fresh, and clean.*

*We smell the ground,*

*And the rain,*

*And the sun,*

*And the night.*

*The night now comes after supper.*

*Like me, it waits.*

*God's plan is good.*

Let us make a joyful noise  
Unto the Lord.

*This is Spring.*

*I will share its wonder with my child.*

*My child is too young to remember*

*Last Spring,*

*But I remember.*

*I remember its alive-ness,*

*And its green-ness.*

*I remember the grass, and the birds,*

*And the frogs.*

*I remember the sky, and the dew,*

*And the softness of the wind*

*In May.*

*God help me share my joy*

*And my love of thee*

*With my child.*

Because the earth is thine,

And the fullness thereof,

And everything that dwells therein.

Amen.

by Mrs. J. F. VAN METER

Lexington, Kentucky





# At home in the world

by Margaret SHANNON

Commission on Ecumenical Mission and Relations,  
United Presbyterian Church in the U.S.A., New York, N.Y.

LONG AFTER it was a proven fact that the world was round, people preferred to believe that it was flat. Similarly now that the ecumenical era has dawned as an established fact, many people prefer to believe there has been no sunset in the day of "foreign missions." Some of these people have worked long through their missions organizations, praying for the day when the church would be world-wide. Now they seem baffled by the consequences of that answered prayer. Some fail to look at the fact because it is "too good to be true," and therefore they fail to "come and see" what God has wrought in our time as evidence of a living Christ in our midst. Others may feel that it is "too true to be good," since they were very comfortable in their self-righteous disposal of obligation by giving support to the foreign missionary.

The New Testament uses the word "*ecumene*" when Jesus speaks of his mission to the world and the mission which his disciples would continue under the guidance of the Holy Spirit. The word indicated, in that time, and still does, that the scope of this task should include people of the whole earth. As applied to the Christian Church, the term has come to mean one "household of faith" in the whole world—the individual members of which may be marked by national, racial, or denominational characteristics, but all of whom are alike in their acceptance of Jesus Christ as Head of the household.

The challenge in our time is to learn to live together as a family, and to learn the way to do together the work which the family is on earth to do. The unity and mission of the Church are aspects of one calling. Jesus prayed that his disciples might be one—as he and the Father were one—that the world might believe. Jesus also

sent them into the world, even as he had been sent, to live with men and to understand them; to love them through disappointments, denials, and suffering. The global family, living in one household, exists in the world for this primary purpose; but there are problems and opportunities involved in being part of such a large family with such important business on our hands.

*We must expect more difficulties than we have known before.* Once separation caused by ocean barriers kept us from being involved with the real problems of people in other parts of the world. They were not our problems; and to the extent that we sympathized with them, we might send relief boxes and a few missionaries. We never expected people in other lands to undertake any responsibility for our problems of racial tension and juvenile delinquency. Since all of us now live under the same roof, we are involved in each others' affairs and must share the responsibility of meeting them.

*We must try to understand the ambitions and frustrations of peoples all over the world,* and must find ways of relating these ambitions and frustrations to our own hopes and fears. Twenty-one nations in Asia have become independent in the last two decades. This has brought about complex problems that call for an understanding of these nations such as is due any member of a family recently come of age. What about the people of Africa, for example, who not only want to be treated like free men but who want to be free men?

It used to be true that mission boards were frequently as big a block to mutual Christian understanding as were the oceans. If a church sent no missionaries to a certain country, it

felt no responsibility to the people of that country. Obviously the need to read and study and pray as members of an ecumenical community requires a wholly new kind of commitment.

It is important also to remember that we share not only our mutual concerns but the achievements of Christians everywhere. Thus we rejoice together when a young African member of the Student Christian Movement is able to attract thousands to his evangelistic services in Brazil; when a German student worker awakens young men and women in Pennsylvania to their personal involvement in the world-wide Christian movement; when a Philippine missionary baptizes a Moslem convert in Indonesia; when an international team helps a church in West Africa to understand the nature of the Christian revolution in a way that involves its members in new responsibility.

*There is no "front room" in our global house.* Americans and Europeans have too long thought that they occupied a privileged position in the missionary field. But we know now that our global house has many sides and that there are many "front rooms," depending on where we live. Every national church is now responsible for initiating and inviting others to join in evangelistic efforts in its own land. This calls for a new kind of missionary, one who will work fraternally with his brethren in any area. Not only will the missionary gain from these brethren a needed understanding of the language and customs of the people, but he will be witness to a single-hearted zeal such as he may not have learned from his studies. The brethren, in turn, as a minority in a non-Christian area, will need him because of the man power he represents and because of the strength he brings to bear as a Christian believer from another culture and land.

No longer do missionary headquarters in New York, Toronto, or London have a monopoly on sending missionaries into the field. The Doyal family was sent to Kenya from the Church of North India, the Chois to Thailand from the Presbyterian Church in Korea, the Boaventuras and the Bravas to the United States from the Church in Brazil. Churches everywhere are part of the ecumenical mission.

*We can expect more company in our larger family circle.* The thousands of Americans and Europeans in all countries of the world—technicians, government workers, business people, students, not to mention military personnel and tourists—bring with them many welcome gifts. But they





On Sunday morning African Christian drummers at a mission station in Ruanda, the Congo, send out the call to worship. The church is now world-wide.  
Leon V. Kofod

also create many problems, especially for the mission personnel. What a difference it would make if the Christians among them offered to work for the family of God! Instead, too many of them remain in isolation, as if their church were back home. Often they form their own congregation and build a church. Would you not think it strange if an Indian student at Harvard, desiring to worship God, insisted on founding a Church of South India in Massachusetts? Yet many an American abroad does just that. Apparently he is unaware that a church honoring Jesus Christ is already here, albeit its language and customs are not his own, and that he would honor the Christ by making himself at home in that part of the Christian family.

We will want the family income to be a source of blessing and not of contention. Every member of a family benefits from the family income according to his needs, regardless of whether or not he contributes to that income. Thus if one of the children needs education, if one is seriously ill, if one has a particular talent, the family income is apportioned to provide for his needs. The same applies to our family of Christian churches. So it is that the western churches, living in an economy of abundance, have the privilege of contributing a larger portion of the family income than do churches in less privileged countries. In one instance it may be spent on education, in another on

health—whatever need is greatest at the time.

In sharing our money, we must be careful not to act as patrons and managers. An American church administrator, sent to India to offer the Indian Church assistance in the form of a "priority program," was surprised at the immediate reaction of an Indian member: "I don't like the idea, because it forces us to accept American money." The American protested that this was not American money but God's money, yet he knew that if he were in the same position he too would want some assurance that the money was clearly marked "from God."

*We must leave all the windows and doors of our house wide open.* Vision and opportunity must always have free rein in our global household. Surely the gospel tells us that we can hope to realize the stature of Christ more fully through ecumenical mission than through isolated church missions. An incident that took place

in November 1958, at the Asian Conference of Church Women in Hong Kong, is a shining example of this:

Seventy-five women from nine different countries in Asia were attending a vesper service led by the Indian delegation. It was a candlelight ceremony, symbolizing the transformation that Christianity has brought about in their ancient culture. At the conclusion everyone present was given a lighted candle to carry out on the darkened campus. Outside the group was joined by seventy sober-faced Chinese children, who had come to see the "ladies from afar." No one said how the women should dispose of their candles, but instinctively they did just the right thing. Among the last to come out of the building, I found that now each of the seventy children was carrying a candle, given to him by one of the women. As the candles lit up the night sky, seventy young voices burst into song, proclaiming the great fact of our time: "The world has come to our house today!"

### "Education for Mission"

*What is the mission of the church in the world?*

*How is it affected by changes taking place in most cultures?*

*How can Christian education help persons to become world citizens and participate in the world mission of the church?*

*The May 1960 issue of the Journal is a special number on "Education for Mission." Use the coupon on page 56 to order extra copies for teachers, parents, church officials, missions committee, and others.*



# Worship

## and today's

## child



Clark and Clark

by Lena CLAUSELL

Associate Director, Executive Committee  
of Christian Education,  
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in the United States, Austin, Texas

**W**HAT is of value to the child of today? The constant and rapid changes that affect our modern culture make it very difficult for average parents to convey a true sense of values to children who have never known any other world than the one in which we live. Do they communicate only the desire to "keep up with the Joneses"—to own a suburban home with air-conditioning, to drive the latest model car, to belong to the best social and professional circles? Or do they make it clear by their lives that we are God's children and that all we have in life is from God? Do they make a place for worship in the home and teach their children to accept God's love as of greatest value?

### Worship begins in the home

Worship is an essential part of the Christian home. In the marriage ceremony, the bride and groom commit themselves to be guided by God's will. The birth of a child becomes the occasion for thanking God for his great gift and asking his help in facing the responsibility of parenthood. Long before the child can utter a word, his parents pray for him and include him in family worship. As he becomes older, the child's attitude toward worship will reflect that of his parents. In so far as their lives are a true expression of God's love, the child's experience of worship will be spontaneous and meaningful.

Worship starts by saying "thank you" to God. Mealtimes provide a natural opportunity for including young children in an expression of gratitude for the gift of food. At first uncomprehending, the child may be restless and even noisy, but he soon acquires a reverent attitude from watching his parents and others at the table. Before long he will want to add his "Thank you, God" and to verbalize his appreciation by naming all the foods on the table: bread, meat, vegetables, dessert, milk. Parents need to watch that his prayer not become merely a word exercise. Some families say or sing grace together; others have individual members take turns—mother at breakfast, a child at lunch, father at dinner.

Many families set aside a period during the day for family worship. One family I know worships together every morning in their living room. The father reads from the Bible and leads the family in prayer. As a guest in this home, I once had to forego a second cup of coffee at breakfast because the youngest child kept tugging at his mother's skirt to remind us that it was time to go into the living room. On another occasion, this same child, seeing his mother reading her Bible during the day, said to her, "It's not morning!"

In many homes bedtime, or just before, is considered the time for children's prayers. Very young children are encouraged to pray aloud, as mother or father listens and perhaps prays with them. Parents should make sure their child is really praying to God, and not just making a confessional to them. One family worshipping at this time has an informal discussion of the day's events, in which everyone takes part. Then each mem-

ber shares in a brief worship that includes the use of Scripture reading, story, song, and prayer. As children grow older, they usually prefer to pray alone or silently.

Some parents feel it is just as important for the child to hear them pray as it is for them to hear the child pray. Their use of different terminology sometimes confuses the child; however, as when mother refers to God as "our Heavenly Father" or father speaks of him as "Lord." Parents should remember that it is difficult for a small child to acquire a meaningful worship vocabulary, and should be consistent in using words that are familiar to him.

Parents need to exercise great care and understanding as they introduce a child to worship in the home. If the worship has meaning for the parents, their attitude and feeling will be conveyed to the child; but if the interest is forced and the child fails to see God's love expressed in the lives of his parents, then he will come to regard the worship period as mere matter of form and of no real importance.

### Teachers provide opportunities

Teachers of young children just entering church school often do not know whether or not a child has been introduced to meaningful worship experiences in the home. Nor do they always understand that, when these experiences are lacking, their primary responsibility in meeting the child's needs is with the parents rather than directly with the child. To be sure, this means giving more time to the jobs than most church school teachers are in the habit of giving. But it is important that families make room for



worship in their crowded lives, despite the pressures of our busy, changing world, in order that God may direct their lives.

Teachers who are alert to opportunities for worship will know how to create a setting for worship in which children may respond to God in quiet wonder, awe, and love. Unless teachers themselves worship meaningfully, they cannot teach children how to worship. At the same time a teacher must not impose worship on a child, nor crowd out his personal experience of God with well-meaning plans and directives. Instead, she should seek to share the experience with the child in moments of spontaneous reverence.

A teacher was trying to help a group of young children be aware of God's wonderful gift of hearing and seeing. When the children were suddenly attracted by a flock of birds in flight outside their classroom window, she quickly thought of a Bible verse to guide their worship. But as she started to speak, one of the children placed his finger on his lips and whispered "Shhh!" It happens often that an adult intrudes upon a child's world and unintentionally destroys elements of joy and wonder that could bring the child into a new awareness of God.

#### Worship materials are important

Each denomination provides resources for family worship through suggestions in parents' helps, children's books, and leaflets. Also each

denominational family life department can supply such materials.

One of the responsibilities of the teachers is teaching Scripture passages and hymns. This learning will increase from small portions of Scriptures and short hymns to longer passages and hymns. It is important that this activity be kept in line with the child's learning capacity.

In working with the parents, teachers should help them to understand and be able to use the church school curriculum as a very helpful resource for family worship, and in turn make the learning experiences for the children more meaningful.

The National Council of Churches has a leaflet, "What Devotional Books Should Children Have?" that suggests books for each age group that can be used with or by children. These may be valuable for individual children's private meditation and enrichment.

Families will find the new resource, *Bible Readings for Boys and Girls*, published by Thomas Nelson and Sons and comprising selections from the Revised Standard Version Bible, helpful in family worship as the children look at the pictures and hear the passages read. Older boys and girls will enjoy reading the Scripture and looking at the meaningful art illustrations by themselves.

Music and hymns used in worship in the church school should be consistent with those used in congregational worship, both in style and content. Teachers should encourage par-

ents to use in the home the music related to the teaching program.

#### Prepare them for church

Many churches today encourage parents to bring their children to the Sunday service, or arrange to have classes attend part of the service with the teachers. Unless special preparation is made for their coming, however, young children get very little out of corporate worship. A family service, geared to the child's understanding, can be much more meaningful. In planning this type of service, it is important that adults understand its purpose and welcome the children's attendance. This is not difficult in new churches in which most of the adult members are parents of young children and in which there is no "adult only" tradition.

As a means of helping families prepare for the Sunday service, one church includes in its bulletin an announcement of the Scripture reading, hymns, and sermon topic for the coming Sunday. Such advance preparation not only makes the worship experience more real to the child, because he already knows what is coming, but it serves to make him doubly conscious of the importance of corporate worship to adults.

After the service, family conversations about their experience can be very beneficial. Children should be encouraged to ask questions. His parents' attitude toward the minister,

(Continued on page 49)



Mealtimes provide a natural opportunity for including young children in an expression of gratitude for the gift of food.

A. Devaney



# Life and Immortality

by J. Carter SWAIM

Director of the Department of the English Bible,  
National Council of Churches



**E**ASTER celebrates the triumph of one who "became obedient unto death, even death on a cross" (Philippians 2:8). From the world's point of view, it was a crazy end for one who "went about doing good" (Acts 10:38). We can understand the cry of the impenitent thief: "Save yourself and come down from the cross!" (Mark 15:30) and the mockery of scribes and priests: "He saved others; he cannot save himself."

Easter means that these events were not "full of sound and fury, signifying nothing," but that Good Friday was a part of that self-emptying by means of which Christ completely identified himself with our race, a self-emptying which began when the Lord of glory became an infant of days. We sometimes speak as if Atonement were distinct from Incarnation, but dying is a part of becoming human. It is involved in "being born in the likeness of men" (Philippians 2:7). Peter said, on the day of Pentecost, that all had happened "according to the definite plan and foreknowledge of God" (Acts 2:23).

Before this, death had been thought to be the end of everything. Easter means that it is not the end. Something new has been added. God fulfilled the ancient promise: "Thou wilt not let thy Holy One see corruption" (Acts 13:35; cf. Psalm 16:10). All that transpired in Christ's death and resurrection is gloriously summed up when one of the Pastoral Letters refers to "our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel" (II Timothy 1:10).

All we really know about immortality is bound up with the Easter revelation. It is often assumed that immortality of the soul is one of the essentials of the Hebrew-Christian tradition. There appears, however, to be little hope of personal survival

expressed in the Old Testament. The Book of Job considers that a dying man is in a worse situation than the stump of a tree: it may sprout again, "But man dies, and is laid low; ———

Man breathes his last, and where is he?" (Job 14:10)

The author of Ecclesiastes 9:4f is even more cynical: "A living dog is better than a dead lion. For the living know that they will die, but the dead know nothing, and they have no more reward; but the memory of them is lost."

Under the impact of the exile, when hope of national survival seemed crushed beneath the ruthless tyranny of evil men, some did begin to think in terms of an after life in which the wrongs and injustices of this world could be corrected. Specifically, there seems to have been a belief that new life was in store for those who died in conflict with Israel's enemies. This was at best a vague, vegetative existence in Sheol, a shadowy place beyond the grave.

Old Testament worthies could not have our Christian faith, because they did not have Christ. He it is who "abolished death and brought immortality to light." The notion that every human being comes into the world possessed of an immortal soul is Greek rather than biblical. The Greeks held that man was composed of two parts, body and spirit. The body is subject to decay, but the spirit is eternal. The Hebrews did not think in these terms. Without dividing man up, they regarded him as a person. Since Christ came, the church has confessed its faith, not in the immortality of the soul, but in the resurrection of the body—the only way the ancients knew to describe the persistence of personality.

So far from affirming that everybody is born with an immortal soul, I Timothy 6:16 boldly refers to "the

blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality" (I Timothy 6:16). This runs counter to the popular notion that every human being is "an immortal soul." Does not Nathaniel Hawthorne say: "Our Creator would never have made such lovely days and have given us the deep hearts to enjoy them, above and beyond all thought, unless we were meant to be immortal?" The answer is that man is immort-able—that is to say, capable of attaining or receiving immortality. Our normal state is one of lifelessness: "We know that we have passed out of death into life, because we love the brethren. He who does not love remains in death" (I John 3:14).

God "alone has immortality"—and this by reason of his own being and nature. He is the self-existent one. This is what he meant at the burning bush: "I am who I am" (Exodus 3:14). God is the only one inherently immortal. Any other being who possesses immortality must receive it as a gift. That is precisely the good news of Easter. Christ has brought life and immortality to light. We stand in a new relationship to God because he has bestowed upon us a new quality of being, the privilege of sharing the kind of life which is not subject to decay.

The life and immortality brought to light in the gospel are not merely an endless extension of time. Someone has pictured a mythical land in which there stands a rock a hundred miles high and a hundred miles wide. Once every thousand years a little bird comes to sharpen its beak upon it. When the rock has thus been worn away, one day of eternity will have passed. But to think in terms like this is wholly to miss the point. Eternity which is merely a tedious prolongation of time could be a monumental bore. Eternal life is of a different



order. It is the life that is hid with Christ in God.

The contrast is evident when we consider again the Greek notion that immortality applied to one part of man's being. Another part of him was held to be inherently evil and subject to decay. There was indeed a Greek epigram that a body is a tomb. The inadequacy of this doctrine is revealed in one of their own legends. Eos, goddess of the dawn, fell in love with Tithonus, son of the King of Troy, and stole him away. She prevailed upon Zeus to grant him immortality, forgetting to ask that youth accompany the gift of everlastingness. So her mortification, she soon began to discover that her lover was growing old. When at length he lost the power of using his limbs, she shut him up in his chamber, whence his feeble voice might at times be heard.

Tennyson in one of his poems pictures the enfeebled old man imploring the gods to take back their gift. He describes how the elements in nature are permitted to decay:

"And after many a summer dies the swan.

Me only cruel immortality Consumes."

Extending life he has come to regard as a curse and speaks "of happy men that have the power to die."

Life and immortality for the believer are of quite a different order. They have to do, not merely with survival, but with values that are worth preserving. Paul is sure that "he who began a good work in you will bring it to completion" (Philippians 1:6). Jesus is the link between us mortals and the God who alone has immortality. President Lowry of the College of Wooster says that to him the two most significant verses in the New Testament are "The free gift of God eternal life" (Romans 6:23) and "I know whom I have believed" (II Timothy 1:12). Eternal life is not something with which we are naturally endowed, nor to which we are naturally entitled. It is a gift which God, who alone possesses it, bestows upon us. But it is in the nature of a gift that we do not have to accept it. We can reject it if we like.

This gift is mediated to us through a Person, not through abstract reason or wonderful philosophical schemes. We sometimes hear people say: "I know what I believe." Christianity says, rather, "I know whom I believe." These two facts—that immortality is a gift and that the gift is bestowed through a Person—constitute the Easter gospel, which is summed up in John 17:3: "And this is eternal life, that they know thee the only true God and Jesus Christ whom thou hast sent."

## Churches, colleges, and our Christian faith

EVERY PASTOR knows the pride and hopefulness with which he sees in the autumn many of his best young people leave for college campuses. He knows quiet satisfaction when they return after graduation to places of Christian witness and usefulness in church and community.

The discerning and observant pastor has, however, a second reaction, one of grieved disappointment that some of the best young people, once graduated from college, never become again involved with the life of the working, worshipping congregation. For these youth, college seemed to open almost every door *except* that of continuing religious growth.

It is oversimplification to blame the college in all such instances. Perhaps what seemed to be John's genuine religious faith was only an inheritance from his parent's faith, a conformity to teen-age social patterns, or a reaction to community expectations. Perhaps what John sees in the local congregation, as he observes it with maturing eyes, fails to excite him, or worse, moves him to disgust.

It is also true, however, that the example of the irreligious or "neutral" professor is more powerful than such instructors are likely to think. In many cases they play an unrecognized but determinative role in the lives of students long after the diploma is carried off the Commencement platform beneath the elms.

There was a time when we thought we could guarantee the religious influence of professors by requiring signed statements of adherence to doctrinal positions. Somehow that did not turn out too well.

Again we reassured ourselves by drawing attention to the professors who were active in church work. But we forgot that it was perfectly possible for a professor of European history to be the teacher on Sundays of the Baptist Men's Bible Class but an interpreter during the week of the formation of our western culture from presuppositions in philosophy or history which cut straight across his private religious loyalties.

However, the disappointed pastor has new allies on the campus today. Trustees are seeing their tasks in new perspective. Presidents and deans are probing deeply into searching questions about the nature of a Christian college. In a reinvigorated Student Christian Federation, students are seeing something of the mission and unity of the church. Perhaps most important of all, committed faculty persons have banded themselves together, often under the name of the Faculty Christian Fellowship, to express their Christian faith within their own academic discipline.

This task of Christian conservation is one of partnership—family, church, and college all involved for the sake of Christ and his great cause.

Executive Secretary  
Division of Christian Education  
National Council of Churches

*Gerald E. Knoff*



# Service Projects for Children

by Florence E. STANSBURY

Director for Children, Department of Missionary  
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**L**OCAL CHURCH SCHOOL TEACHERS of children, a few years ago, were flooded with appeals for contributions from the children to certain church projects. In addition to ones coming from the denomination and from outside agencies, as many as fifteen different service projects were being promoted actively by divisions and departments of the National Council of Churches. Quite naturally the teachers were bewildered. The projects all looked good, but the teacher could not promote them all. Was there not some group that could review the requests and recommend the ones most suitable?

There was such a group, which took as its responsibility the screening of appeals from the National Council of Churches. This was the Council's Coordinating Committee on Children's work, representing the agencies and divisions that work with and for

children. As the Committee examined the appeals, they found them of varying value for children. Some had no materials written for children or guidance for the teacher; others were causes of no particular interest to children. The Committee decided to recommend only projects within the understanding of the boys and girls and those for which interpretative materials usable with the children were supplied.

As a result of such study and evaluation, the Coordinating Committee has selected three projects of a cooperative nature which it recommends to children's leaders of all denominations. Often gifts to these projects are made in cooperative vacation church schools. However, all three projects are so much in line with the ongoing program of Christian education that they are suitable for any children's church group. Denomina-



Refugee children in Hong Kong carry bowls of Church World Service food.

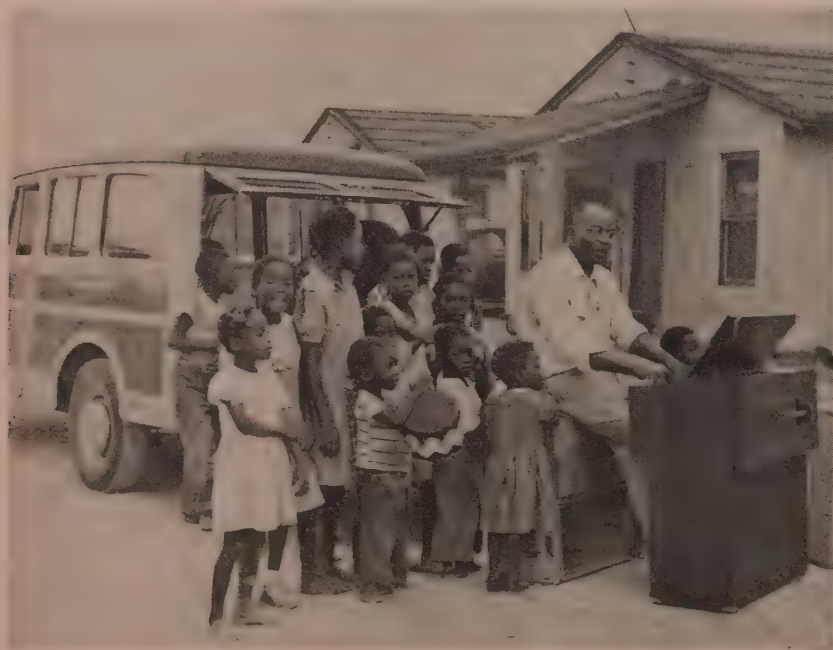
tional national offices also recommend to their constituent local churches both their own and cooperative service projects.

The following description of the service project is taken from the release, "Giving and Growing Through Service Projects."

## Bible Stories and Pictures for Children Everywhere

Children of churches in the United States, through the World Council of Christian Education, can share the good news about Jesus with children throughout the world. Contributions of money will help to provide beautifully illustrated booklets containing sixteen pages of stories about Jesus, and sets of large and small teaching pictures on both Old and New Testaments. Over two million booklets and four million pictures have been distributed to children in ninety-nine countries—either in the language of the country or with blank pages for translation to be made within the country. Posters and fliers describing the project may be ordered free

(Continued on page 52)



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Migrant children sing songs with the pastor sent by the Migrant Ministry.



From first grade  
to high school  
graduation,  
what may—  
what should—  
a child learn  
about religion  
in the public school?



*Luoma, from  
Monkmeyer*

## A Study Document

**Prepared by**  
**the Committee on**  
**Religion and Public Education**  
**of the National Council of the**  
**Churches of Christ in the U.S.A.**

Jordan L. Larson, Chairman  
Thomas J. Van Loon, Vice-Chairman  
R. L. Hunt, Secretary

## Relation of religion to public education

This Study Document is designed to help denominations, state and local councils of churches, and other groups to formulate their positions, and to aid in the formation of a common policy statement which the cooperating denominations and councils may ultimately accept. While it reflects many of the convictions and concerns about the role of public education in a free society, it is not now an official pronouncement of the National Council of Churches or of any of the cooperating churches. (See Page 36.) The text of the Study Document prepared by the Committee is followed by resource materials outlined by a sub-committee chaired by Gerald H. Read, and developed by R. L. Hunt.

*Authorized for publication and distribution for study by all interested persons and groups by the Executive Board of the Division of Christian Education, at St. Louis, Mo., February 18, 1960. Copyright, 1960.*



# Relation of Religion to Public Education

## —A Study Document

### PREFACE

THE CHURCHES comprising the National Council of Churches hold in common with many other American organizations certain convictions and concerns about the role of public education in a free society. These member churches also hold in common with each other certain distinctive religious convictions that bind them together as members of the universal Church of Jesus Christ.

While the former concerns about the role of public education in a free society have informed the writing of this study paper, it is the latter shared convictions about the Lordship of Christ that have motivated it and provided the framework within which it is cast.

We believe that God is Sovereign over all His creation. We believe that God is Redeemer as He has revealed Himself in the life, death, and resurrection of His Son Jesus Christ, by whose grace we are saved from sin and death. We receive and rejoice in this good news, which comes to us through faith by the Holy Spirit.

As Christians and churches, our primary task is to proclaim this good news by word and deed that all men and nations may see, hear and believe. An integral aspect of this task is the bringing up of the children of believers "in the nurture and admonition of the Lord." We believe that no other community or institution can do this, nor should be permitted to attempt it. While reserving to ourselves the freedom to practice and proclaim our faith without interference from government or other agencies of society, we would be less than fair if we did not grant to other religious communities the same freedom. We are glad that our Constitution guarantees to all Americans this basic right in the constitutional principle of separation of church and state.

The Christian faith has played no small part in creating a society in which all claims to truth have the freedom to compete with each other in the open market place of ideas for the uncoerced commitment of the human conscience. Most religious communities, Christian and non-Christian, claim some kind of special knowledge about ultimate truth, the nature of God, life, death and human destiny. We believe that it would be disastrous to the kind of society in which we are free to proclaim that distinctive revelation of God in Jesus Christ which we confess if the right to indoctrinate or coerce the consciences of persons were to reside in any institution of government. Therefore, as churches and Christians we are committed to strengthening and maintaining the free institutions of a free society,

Persons outside the United States who read "Relation of Religion to Public Education" will please note it is written within the framework of the laws and tradition of the United States. Its principles are limited in application. We shall profit by examining each other's experience, but readers in other countries are advised to consult their respective councils of churches. Canadians, for example, may address the Department of Christian Education, Canadian Council of Churches, 2 Spadina Road, Toronto 4, Ontario.

trusting in the work of the Holy Spirit to use the church and the home and the private agencies open to us to obtain commitment to our Lord and Savior Jesus Christ.

What then is the responsibility of Christians and Christian churches in the United States for the welfare of public schools and the children in them? What are the implications of religious freedom for American education? How should public schools deal with religion? These questions Christian citizens must face.

This study document was developed by the Committee on Religion and Public Education of the National Council of the Churches of Christ in the U.S.A. over a period of several years, to assist members of the churches with issues affecting public elementary and secondary schools in the United States. References to non-public schools and to higher education are made only in so far as they are involved in these public school questions. Public school leaders have wrestled with similar questions and have prepared significant statements for the guidance of administrators and teachers.<sup>1</sup>

Public schools are operated by legally-constituted boards of education responsible to the local community. As members of the community, Christian citizens should participate freely and constructively in developing and promoting desirable public school policies. In doing so they should steer clear of any attempt to force any particular religious viewpoint upon the public schools; on the other hand they should not permit an anti-religious point of view to be taught in the public schools, which are agencies of the state.

The founders of this nation committed us to the principle of religious freedom. Our behavior then and since has demonstrated that "We are a religious people whose institutions presuppose a Supreme Being."<sup>2</sup> With freedom of belief, religion has flourished. Most Americans approach the basic values of life in the light of the fatherhood of God and the brotherhood of man. The public schools should recognize the function of religion in American life, and maintain a climate friendly to religion, doing its share to assure to every individual the right to choose his own beliefs.

<sup>1</sup>E.g., American Association of Colleges for Teacher Education. *Teacher Education and Religion*. 1201 Sixteenth St., N.W., Washington 6, D.C., New York, 1959. pp. 292. \$3.50.

American Council on Education Studies. *The Relation of Religion to Public Education: The Basic Principles*. 1785 Massachusetts Avenue, N.W., Washington 6, D.C., 1949. pp. 54.

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*The Study of Religion in the Public Schools: An Appraisal*. 1958. pp. 228. \$2.50.

Educational Policies Commission: NEA. *Moral and Spiritual Values in the Public Schools*. 1201 Sixteenth St., N.W., Washington 6, D.C., 1951. pp. 100. \$1.00.

George H. Reavis with cooperation of Superintendents of City School Systems (100,000-200,000 pop.). *An Education Platform for the Public Schools*. Alden H. Blankenship, Superintendent of Schools, Gary, Indiana, 1957. pp. 23. \$25.

<sup>2</sup>The Supreme Court of the United States in the case of *Tessim Zorach and Esta Gluck vs. Andrew G. Clauson et al.*, Board of Education of the City of New York, et al., 343 U.S. 306. April 28, 1952.



# OUTLINE

## PART I. SOME CONVICTIONS WHICH INFLUENCE OUR THINKING

1. Differences and Agreements
2. The Child
3. Education, A Shared Responsibility
4. Tax-Supported Schools
5. Other Schools
6. Separation of Church and State
  - A. Religious Freedom
  - B. No Establishment or Preferment
  - C. No Interlocking of Jurisdictions
  - D. Cooperation Between Free Institutions
7. Principles of Relationship
  - A. Aspects of Religion
  - B. Desired Behavior
  - C. Factual Information
  - D. Sanctions Are Important
  - E. Public Schools Are For All
  - F. Obligations of Teachers

## PART II. SOME SPECIFIC PROBLEMS

1. Auxiliary Services
2. Federal Guidance Testing Services
3. Relations in Teaching Work
  - A. Public School Use of Church Facilities
  - B. Church Use of Public School Facilities
  - C. Released Time and Dismissed Time
  - D. "Moral and Spiritual Values"
- E. Some Contemporary Approaches
  1. A Common Core of Religious Faith
  2. The Regular School Subjects Teach Facts
  3. Elective Courses
- F. Use of the Bible in General Education

- G. The Pupil's Time Is To Be Shared
- H. School Credit for Off-Campus Religious Courses
4. Conflicts of Conscience and Public Education
5. Religious Observances, Worship, Clubs
  - A. Religious Observances in the School
  - B. Excused Absences for Religious Observances and Holidays
  - C. Religious Holidays During Public School Terms
  - D. Extracurricular Clubs
6. Financial Support of Church-Related Education
  - A. Scholarships
  - B. Loan Funds for Educational Buildings
7. Outreach Efforts of the Churches
  - A. Taking Religious Census
  - B. Religious Literature
  - C. Distribution of Bibles
8. The Standing of Leaders in Church and School
  - A. Clergy in the Schools
    1. Participation as Community Leaders
    2. Participation in Religious Observances
    3. Promotion of Common Understanding of Other Religious Faiths
    4. Freedom to Secure Services of Clergymen
    5. Employment of Clergymen on Non-Secarian Basis
  - B. The Standing of the Teacher

## PART III. CONCLUSION

- A. Define the Roles
- B. Support of Free Education
- C. The Need for Further State and Local Studies

## Part I: Some Convictions Which Influence Our Thinking

1. *Differences and Agreements.* Theological differences divide the churches, limit cooperation between churches and public schools, and are often blamed for the gradual exclusion of religious content once accepted in public education. Religious bodies define their faiths in creeds or imply them in deeds; each church and home expresses its religion in its own way. The task of the public school is made more difficult by the variety of faith and practice.

Churches and synagogues believe that God exists, that God is the ultimate reality in the universe, and that God is the source of truth and values. Each church and synagogue says more, however, and each says what it believes in a different way. Other groups and individuals have affirmations for them just as basic, but not based on belief in God; this fact too must be taken into account.

Study among differing religious traditions uncovers common ground for churchmen from which to discuss their concerns with schoolmen. Such conversations give hope for replacing tension and conflict with creative relationships.

There are differences among public educators as well as among theologians. The techniques of teaching, the content of courses, the goals of education are warmly debated. To the layman, differences on these points may be as confusing as theological differences. Basic

attitudes with theological assumptions underlie many educational decisions. Teachers are increasingly aware of religious or philosophic presuppositions behind "secular" subjects at such points as "humanism" in literature, "economic determinism" in history, "mechanistic determinism" in biology and chemistry. The "religious" is to be found in the "secular" perhaps as often as elsewhere. Teachers come upon religion daily, and many administrators know the problem of avoiding or including it in the school program.

2. *The Child.* The Judeo-Christian tradition views the child as an individual personality having worth in his own right, bearing the image of God. Nurture by parents or those who act for parents is indispensable if the child is to grow in "wisdom and stature and in favor with God and man." As society becomes more complex, the child increasingly needs education in the knowledge, skills and attitudes necessary for full development. As a co-worker with the parent, the teacher in church school or in public school to whom a child is entrusted carries a tremendous responsibility.

The individual lives in a social environment. His talents are best nurtured and his personality gains are greatest when he is interacting with other individuals in human society. Each person must be accorded the right to worship God in his own way, or not to worship, and must have freedom to think, to speak, to act,



to develop in fullest measure within the limitations of the common welfare.

3. *Education, A Shared Responsibility.* Education in a pluralistic society, involving all agencies which can make a contribution to the educative process, is essential in helping individuals see many facets of truth, weigh values, make choices, and develop individual and social maturity.

The family, the church, the community, and the school must share in the educative process, each in its own way. This sharing of responsibility brings together the insights and judgments of the several institutions of the community, complementing and correcting one another, so that no one institution—family, church, government, or public school—holds exclusive control over the acquisition of knowledge.

4. *Tax-Supported Schools.* The public school is the major agency which our society provides for the formal education of children. Every educable child is morally entitled to a maximum educational opportunity consonant with his abilities.<sup>2</sup> Minimum requirements of attendance have been legally established according to which a child is required to attend a public school, or another of his parent's choice, until he has reached a specified age or level of scholastic achievement. Partly because of this double emphasis upon maximum opportunities and minimum requirements American citizens are proud of their free and universal public school system; it has served well this nation constituted of many peoples, tongues, and faiths.

The assumption underlying support of the schools, by taxes from all citizens for all children, was upheld legally by court decisions relatively early in the life of the nation. The Christian's basis for this kind of concern for others is in his faith—deeper, broader, and more compelling than any legal enactment. Religious convictions as well as the needs of our democratic society have called forth the general support of public education. To say that we support the public school system is not to say that it is beyond improvement. Suggestions for improvement are involved explicitly and implicitly in this document. They are made by committed friends of that system.

State laws establish minimum standards and curricular requirements for their schools and criteria for certification of teachers. At the same time, the typically American principle of local control of schools is maintained. Local people in most states select their local boards of education, which build schools, appoint teachers, adopt budgets and determine school programs of studies.

Without impairment of principles of local control it may be increasingly necessary to broaden from local school districts the base of taxes for support of our public schools in order to equalize educational opportu-

The ideal has been expressed in *The Declaration of Human Rights*, developed by the United Nations, in these terms:

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

nities for all children.

5. *Other Schools.* We maintain the right of churches and private corporations, at their own expense and under conditions assuring health, safety and equivalent education, to operate schools for the teaching of religion, for general education, or for specialized education. Parents have the primary right and responsibility to determine the kind of education that shall be given to their children, under laws establishing minimum standards to safeguard rights of the child and of society.

Those who support church-directed schools often do so because of their conviction that religion of their particular faith must be at the heart of all education of their children. Whatever other function such schools have, as institutions they are instruments for teaching a sectarian faith, and as such have no valid claim on public funds. Nor do schools organized or maintained to avoid racial desegregation have any valid claim upon public funds, whether such schools are operated under church or private auspices.

It is the obligation of the churches to see that children are provided with opportunities for religious learning and commitment. Each church should provide an effective educational program consistent with its own theology and its best knowledge of how persons grow and learn, and share responsibility for the Christian education of its own and all children. The church and home must help the child acquire religious and ethical principles and insights that will permeate and illumine his education in the public school and the community.

6. *Separation of Church and State.* Issues of church and state relationships inhere in questions of church and public school relationships. The people of the United States chose to keep the churches as institutions free from the control of the state, and the state free from the control of the churches.

Perhaps the most radical and deliberately conceived departure from the common political and ecclesiastical practices of European nations from which the earliest settlers came was the provision of the United States Constitution for church-state separation. This practice is sound, and there should be no turning away.

The first Amendment to the Constitution of the United States says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." Throughout our national history this provision of the Constitution has had significant interpretations, stated here in the form of four propositions:

a. *Religious freedom is a God-given right of each citizen.* The conscience and the religious convictions of the individual are to be regarded as inviolable. Constitutional enactments recognize these rights. The acceptance, practice, promotion and support of religion is to be left to initiative of the individual and to such institutions as he may establish in free association with like-minded persons. This freedom should be exercised to the full, short of infringement upon the freedom of others and the well-being of the community as a whole.

b. *There is to be no established Church, nor preferred status or financial support by the state for any church.* The term "establishment of religion" means the recognition by law of a church or churches as a state church, or the support of a church in whole or in part by public funds. Such "establishment" by Congress is forbidden in the First Amendment to the Constitution. The Fourteenth Amendment as interpreted



by the United States Supreme Court prohibits the several states from doing what the Federal Government is forbidden to do.

c. *There is to be no interlocking of the respective jurisdictions of state and churches.* The state jurisdiction of civil law, or the jurisdiction of public institutions created by the state, must not supersede or overlap the rights of jurisdiction of a church or churches whose autonomy is guaranteed by the First Amendment and whose domination by the state or any of its subdivisions, institutions, or officers is forbidden. Neither is the church to invade the domain of the state. Such overlapping or interlocking of legal and ecclesiastical machinery spells *union* of church and state at that particular point. This is the exact opposite of "separation." In other words, the legal structure of the churches and of the state must remain separate. Each must finance its own program.

d. *There should be cooperation between the churches and free institutions and the state and its institutions.* Commitment to the principle of religious freedom, to the principles of non-interlocking and non-establishment of jurisdictions, does not mean that there must be isolation or antagonism, or that friendly cooperation is impossible. Cooperation between church and state is to be encouraged, as should cooperation between government and the many voluntary community, state, or national agencies which have concern for children and youth—assuming that each pays for the functions it controls.

These principles, understood and implemented, preserve the independence of the church and the independence of the state, help to protect each from economic or political dominance by the other. The voice of the eternal and universal, to which the church is committed, must be heard in a moment of time in a particular place, a word spoken through private persons or the church rather than government. It is a matter of high national import that the churches be free to express religious beliefs which may transcend or even oppose the national policy and culture, to speak to the issues and problems of everyday life. In the practice of this freedom the churches should have opportunity to create programs and institutions needful to their message and mission.

## 7. Principles of Relationship

a. *Aspects of Religion.* Discussion of the relation of religions and public education may be clarified by distinguishing on the one hand certain aspects of religion which ought to be reserved to the home and church, and on the other hand those aspects which may be dealt with appropriately in the public school.

Characteristic elements of religion include (1) worship and commitment to God as He is understood in one's particular religious heritage, (2) beliefs and the idea structure of the particular faith, and (3) an ethical code.

Religion expressed in terms of commitment and inculcation of beliefs and idea structure is essentially sectarian, doctrinal, dogmatic, or ecclesiastical. Religion conceived is primarily the province of homes and churches separately and together, where it may be affirmed in terms rich with historic meaning and in aims of faith that quicken and challenge. The teaching for commitment to sectarian and ecclesiastical concepts, proselyting, recruitment for church membership, specific instruction in dogma, doctrine, ritual—these are not the function of public schools, but of the church, the home, and voluntary agencies.<sup>4</sup> The public schools

observing the limits of their assigned task appropriately cooperate in a reasonable arranging of school schedules and programs, to permit parents and churches to meet their respective responsibilities for specifically religious instruction.

Expressing one's religion through ethical conduct is a functional outworking of one's belief and commitment. In these terms religion is functional and not sectarian. Developing acceptable ethical judgments and conduct is the joint concern of home, church, public school and community. Each should reinforce the other in helping the pupil develop the kind of behavior which most Americans consider necessary to the development of a free society.

Wide-spread usage and the significant content of such terms as "ethical character" and "moral and spiritual values" suggest that there is some common ground, not only among religious people who are convinced that the highest quality of personality emerges only when vital religious faith is at the center, but also between religious people and those who deny the presuppositions of religion. Churches in the main support the common stress upon the importance of "moral and spiritual values." Agreement on importance is helpful. George Washington saw reason to say long ago, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . And let us with caution indulge the supposition that morality can be maintained without religion."

b. *Desired Behavior.* There is substantial agreement upon what kind of individual and group behavior is wanted. The same behavioral goals for pupils may be sought by school and church, and interpreted differently by each. For example, both school and church seek to develop pupils who are committed to the practice of brotherhood. The school teaches the practice of brotherhood as a part of the democratic ideal. The church teaches brotherly love as a response to the command of God to love one's neighbor. Church and school may and should interpret their behavioral goals in ways which reveal common elements, and thus strengthen the appeal to the pupil.

But church and school must each be free to interpret its own role with integrity. Whereas the church's ultimate concern goes beyond strengthening democracy, the school's primary concern is limited to the tasks assigned by modern society. The public school is out of character when it becomes involved in defending or rejecting the theological claims of religious groups.

Again, persons of different commitments may agree on what is desirable conduct while disagreeing on the sanctions for that conduct. The secular humanist may practice brotherhood as an expression of a purely human value, while the committed Christian practices brotherly love because the prior love of Christ calls it forth.

c. *Factual information.* In a pluralistic society the school has a significant and interpretive function to perform regarding the nature of such a society. Where germane to subject matter, it should provide factual information about religious movements that have influenced the development of our free institutions. It should foster good intergroup relations by seeking to help pupils appreciate the kind of diversity that exists within our culture. The school should encourage in

<sup>4</sup>For discussion of the role of the public school in instruction of facts, see Section 3, E.2 in Part II, following.



the child a spirit of free inquiry. It is not the public school's task directly to try to secure a specific religious commitment.

d. *Sanctions Are Important.* In teaching and advocating values which religious persons see as outcomes of religious faith, the school should (1) be aware of the multiple sanctions for these values accepted in our society; (2) recognize that religious persons see these values in ways which allow for the addition of sanctions of religious faith. The school should not teach that the values alone are important, and that the question of sanctions is unimportant. Rather, pupils should be encouraged to adopt for themselves those values and sanctions which provide maximum meaning.

In many public schools there is an attempt to maintain a strict silence not only in regard to the different claims of particular faiths, but also concerning question of whether or not God exists. This silence is often mistaken for neutrality, or even for objectivity. The practical effect may be to give support to the charge by some that religious questions have no importance and that religion itself does not count. On those occasions when silence should be maintained, the silence should be interpreted as a recognition that questions about the nature of God are beyond the province of the public schools, and pupils should be referred to their homes and churches. A mistaken interpretation of separation of church and state may result in attacks upon religious freedom, since intelligent understanding of the issues involved is avoided. When pupils receive the impression (however mistaken it may be) that this avoidance comes out of the deliberate or militant desires of their teachers, they find themselves in the position of having to affirm or deny a sectarian secularism, which could be in effect a new type of "established religion."

Fairness in a pluralistic society requires an entirely different attitude in the classroom. The practical implications of a pluralistic society prohibit public schools from inculcating belief in God, and they require that a child be encouraged to explore religious questions and to seek for religious understanding. The child should be acquainted with the fact that the majority of our people have believed in God and that our greatest men were often men of deep faith. He should ask why our governments, local, state, and national, have professed belief in God and acted upon it. He should be encouraged to seek after and appropriate for himself values and sanctions providing maximum meaning, and be brought to see the need for commitment to the highest source of good that he can discover. It must be made clear that the sanctions of faith, its consequences

and institutional expressions—cardinal articles of faith for the believer—are left to the teaching and nurturing ministries of home and church where properly they belong, and where they can be transmitted and interpreted most effectively. Differences between the affirmations of members of particular faiths emphasize a point upon which they all agree, that religious beliefs are important. This children in public schools may learn.

In all of this, freedom of belief must be preserved. The rights of minorities, however small, must always be a matter for solicitous concern. Although the school is under obligation to reflect faithfully the life and culture of a total community overwhelmingly committed to the preservation of American democracy based on theistic faith, it must respect the personal and civil rights of the child or family of unpopular religious or political views, so long as they do not clash with public morality. The school sustains the basic views that our democratic institutions should be upheld, respected, served, defended and improved. The school should not pursue any trend toward a non-religious view of life. Attempts to dominate public schools by a sectarian view of life are also to be avoided. Each child must be protected from embarrassment because of his faith or lack of it. No preferment, overt or implied, of one religious group over another should be tolerated.

e. *Public Schools Are For All.* The schools exist for all the people, Protestants, Orthodox, Roman Catholics, Jews, unbelievers and all others. Churches must avoid pressure upon the school to do what it cannot do. Parents and churches must go on from there, nurturing and teaching separately and together as their own understanding of God requires. If the public schools can declare their identity of purpose with the governments which created them and with the people who support them, they have done enough. More should not be expected.

f. *Obligations of Teachers.* Christian teachers may have temptations to make of the school a church and of the classroom an evangelistic hall. The more complete the commitment of the teacher, the more powerful his temptation, because of the evangelistic and missionary nature of the Christian faith. But the teacher must remember that the public school is not the proper place for attempts to win converts to his faith, or any faith, however commonly held. That must be done within the church, home, and community. In the public school classroom, the teacher has obligations to all the parents and taxpayers for the defined and limited purposes of public education.

## Part II. Some Specific Problems

The application of general principles to specific problems is not always easy. A course of action which commends itself to any group in the community usually has in it some values against which other values must be weighed. The choice of one course of action may mean loss of values to be gained by another course.

Yet general principles must be applied to specific problems if they are to count for anything. The following statements are therefore offered for consideration by churchmen in local communities where problems arise. Local conditions may cause variation from recommendations made from the national viewpoint. Every local decision also affects the national situation.

1. *Auxiliary Services.* The state through its power to tax, provides public school facilities to insure the availability of an education to each child and youth in the community. These services are open to all without regard to race, class, religion, or nationality. Those who do not care to take advantage of the provisions for public schooling and its services are constitutionally protected in their right to avail themselves of facilities privately controlled and supported. Just as the government is not expected to construct and service private roads which may be built alongside public highways, it should not be expected to subsidize non-public schools nor provide them with services of an educa-



ional nature. Use of public funds for bus transportation and textbooks for children in non-public schools is therefore opposed.

Medical and health services, on the other hand, are for the protection and furtherance of the health of the individual and the community in general. The lunch program contributes primarily to the health of the individual child, serves as a means of distributing surplus food. Such services are not immediately related to the educational enterprise.

If voted, funds for auxiliary services to children in non-public schools should be voted in welfare budgets rather than the public school budget. Expenditures of all public funds should be administered by public authorities responsible to the electorate.

*c. Federal Guidance Testing Services.* The testing and discovery of mental ability by means of intelligence testing as provided for in the National Defense Education Act of 1958 needs to be carefully watched. This service to the individual child can be of great benefit both to him and to the community as a whole. Taken by itself this testing service now extended by Act of the Congress to pupils in public, private and church-supported schools alike can be a helpful service.

If the government-financed testing service, however, becomes administratively identified with the educational program of the school itself then church and state have become commingled in a manner contrary to our American traditions. Nor should these federal provisions for testing in church-supported schools be taken as a precedent for future demands upon public funds for support of church-controlled education.

#### *Relations in Teaching Work*

*a. Public School Use of Church Facilities.* Churches may properly offer to the community the temporary use of their buildings to meet the emergency needs of public schools, when such facilities meet safety and other standards for public school use. Fair rent should be paid. For long-term policy, separation of institutions is essential. As soon as possible—usually within three-to-five years—public buildings for the public schools should be provided by tax money. While such emergency needs are being met by use of church buildings, no intended advantage should be given any church institution. Public schools should not enter into long-term arrangements for use of church facilities. In no case should church facilities be used for school purposes to circumvent the law of the land.

*b. Church Use of Public School Facilities.* Public school buildings and facilities should be available at a fair rental to churches during an emergency at such times and on such terms as they are available to other non-profit organizations in the community. State laws should be scrupulously obeyed. For long-term policy, church organizations should not use for sectarian purposes buildings provided by tax money.

*c. Released Time and Dismissed Time.* The Division of Christian Education of the National Council of Churches recognizes the need for time during the school week for the churches to provide regular religious instruction on released or dismissed time. A Committee on Weekday Religious Education has been established with responsibility for services to the churches in this area of work.

Weekday religious education on released time or dismissed time should be entirely under the direction of churches, wherein is lodged responsibility for its content, financial support, and quality of work. Pro-

fessional standards and building standards should be comparable to standards of the public school. Attendance must be on a voluntary basis, a child being excluded from school only on a written request of his parents.

In establishing and maintaining a program of weekday religious education, the principle of separation of church and state enunciated by the United States Supreme Court in the *Zorach case*<sup>5</sup> is to be observed in letter and spirit. The National Council of Churches continues to advise against the use of public school buildings during school hours, and use of the public school machinery in conducting such classes.<sup>6</sup> Local boards of education and councils of churches have of course the right and responsibility to develop their own sound patterns of procedure.

*d. "Moral and Spiritual Values."* The public school has long taught ethical and moral values. Plans for teaching these should be encouraged and strengthened. The questions of support or "sanctions" for the values taught are matters on which there are differences of convictions. Christians and Jews find the essential support for them in theistic faith. The Declaration of Independence describes men as endowed by their Creator with unalienable rights, as under a Divine Providence and a Supreme Judge; some of the individual rights of men are spelled out in the Constitution's first ten amendments. Public schools properly include in their instruction understanding of these terms and facts of history. The public schools therefore rightly teach that religion is an important aspect of our national heritage, that it is commonly accepted that this nation subsists "under God," and that moral and ethical values are widely held to rest upon religious grounds and sanctions. No person is required to accept any article of belief, but all should be acquainted with these important facts. In a pluralistic society there are many bases for support of values which may properly be explored in the public school classroom.

The growth of children is greatly influenced by the persons they love and admire. The teacher is a central figure in the effort to lead children to recognize and accept moral and spiritual values, such as the sacredness of human personality, brotherhood, justice, love. The more fully such qualities are exemplified in the teacher's life, the more certain we are that the child in his care will be inspired to adopt them as his own. The public schools should continue to emphasize the importance of these values.

*e. Some Contemporary Approaches.* In a democracy erected on the principle of separation of church and state it is manifestly improper for public schools to indoctrinate students in the tenets of sectarian religion, whether theistic or humanistic. Various other ways of treating religion in public schools need appraisal.

(1.) *A Common Core of Religious Faith.* It has often been proposed that the common convictions of Protestants, Orthodox, Roman Catholics, Jews and other theists be taught as elements of religious faiths supposedly held by all members of the community. It

<sup>5</sup>See Resource Materials for relevant quotation.

<sup>6</sup>"Standards for Weekday Church Schools" and "Introducing the Weekday Church School" are available at 25 cents each from the Department of Publication, National Council of Churches, 475 Riverside Drive, New York 27, New York. Free on request is information of the "Cooperative Series of Weekday Church School Texts" on request to Cooperative Publication Association, Box 179, Beaumont and Pine Blvd., St. Louis 3, Missouri. See also "Statement of Purpose of Weekday Religious Education" in Resource Materials, following.



has been urged that the Old Testament, sacred to Jews and Christians, be taught in the school as divinely inspired revelation.

Though attractive, the common core proposal does not offer substantial promise of immediate use. When one considers the wide range of belief and practice to be found among us, the amount of "common core" is small. Even in those communities in which all religious people are theists, it must be remembered that Old Testament materials, while acceptable to Jews in so far as their contents are concerned, are often unacceptable as a "common core" because of connotations and context when taught by Christians. Nor is there yet a canon and an English text of the Old Testament accepted fully by the several faiths. Christians and Jews differ enormously among themselves, and with each other, on warrants and sanctions for their convictions and for their sacred Scriptures. To deal in any depth with these "cores" of conviction and sacred literature involves the explanation and invocation of these sanctions. At this point "commonness" ends, and conscientious division begins. This proposal is worth further study, but seems to offer little present hope for advance. Workable plans must be sought elsewhere.

(2.) *The Regular School Subjects Teach Facts.* The role of religion in contemporary culture is an essential element in general education. Some current affairs can be understood only by considering religious as well as other ideas and facts. Similarly, objective study about religion is done in history, literature, art, music, when the integrity of the regular subject is maintained. Teacher-training institutions should prepare teachers to deal with religious aspects of these subjects.

The Judeo-Christian heritage supplies the major context in which the American vision arose, and theistic belief remains a predominant, though often inarticulate, commitment of most Americans. Belief in God and in inalienable rights stemming from God is taken for granted in our cultural life, and in our public institutions. The historical religious assumptions and foundations of the American heritage should be explicitly recognized and factually presented as the regular school subjects are taught in the public schools, with no person compelled to agree with any assumptions of faith. So also should be taught the historical facts about religious conflict and persecution.

(3.) *Elective Courses.* At the high school level, elective courses such as comparative religion, Bible, or sacred literature, seem worthy of consideration as proper offerings in the public schools when taught with responsibility to the total community and by teachers whose qualifications equal those of other teachers in their respective subject fields. Such courses have values comparable to those of other elective units offered in many high schools. Again, teacher-training institutions should offer training to prepare public school teachers to handle these subjects in schools wishing to schedule them.

f. *Use of the Bible in General Education.* The Bible may be used as primary reference material in the teaching of several subjects in the school. English and history courses, for example, may utilize the Bible in special areas to illustrate concepts being studied. Use of the Bible in these instances should take into account the various religious traditions, including translations used in the homes served by the school. This in no way relieves home and church of a responsibility which is theirs alone, for using the same Bible for distinctively religious and sectarian purposes.

g. *The Pupil's Time Is to Be Shared.* Where diffi-

culties arise because of competition between the church and the school for the time of the pupil, conferences between leaders of the two institutions should be held for purposes of mutual understanding and cooperation.

Public schools in some school districts do not schedule functions on Wednesday afternoon and night, keeping that open for church activities. Teachers in some public schools do not assign homework on Friday, with the thought that the public school does not teach all things, that religious organizations appropriately deserve time for religious services and activities whether scheduled on Friday night, Saturday, or Sunday. Many public schools try to avoid scheduling events to be held on a major holy day. Such arrangements are appropriate consequences of the division of labor between public school, home, and church. In such manner, schools may appropriately cooperate in scheduling their events.<sup>7</sup> The schedule of the public schools should similarly allow for values of vacation church schools, summer assemblies, camps, conferences, etc., if plans are made to extend the public school year.

h. *School Credit for Off-Campus Religious Courses.* Credit for study in Bible is given by public high schools in many states under varying conditions. College credits for studies done in accredited church institutions in higher education, when transferred to a public institution of higher education are usually accepted within limits of the specified course of study, but at the high school level transfer of similar credit is sometimes questioned.

It seems appropriate for the public high school to give credit for Bible study or religious courses done in church institutions under identical standards for transfer of other credits, in accordance with state laws and accrediting regulations.

4. *Conflicts of Conscience and Public Education.* Among problems schoolmen are currently meeting in relation to the religious convictions of their students and patrons are many involving freedom of conscience. On plea of religious freedom, religious faiths ask for exemption from compulsory vaccination and X-ray examinations. It is recommended that all parents of public school children abide by the rules of public health authorities with respect to compulsory vaccination and X-ray examinations. If for reasons of religious conviction, parents request exemption of their children from such requirements, such requests should be granted except when, in the opinion of public health authorities, the health of others in the community will be endangered. In times of epidemic dangers or disaster, the health and welfare of the community must for the time, take priority over individual rights. The community may set health standards or requirements for teachers in order to protect the health of the children.

On a similar plea, members of some religious faiths ask for exemption from instruction in the germ theory and bodily symptoms of disease. Freedom of religion does not mean freedom to be ignorant of basic survival factors. Methods of sanitation, antiseptics, and public health based upon the germ theory have aided in extending life expectancy from 25 to 70 years. The germ theory cannot be considered optional in general education.

The community has the right to require that children

<sup>7</sup>See Resource Materials for quotations from Zorach and Everson decisions.



come acquainted with essential health information. The school should not try to compel belief of this information, nor individual action based upon it, by all any pupils, any more than it should compel belief any other subject which may infringe on religious rights. Where the subject matter objected to is not judged to be indispensable to the child's survival or the community's health, children may be excused. The right of the minority does not include determination of policy for public institutions, so long as exemption serves to protect individual conscience.

Few denominations related to the National Council of Churches have made official pronouncements on these and similar issues, although the Department of Religious Liberty has examined comparable areas. These problems of conscience often come from sects and groups which do not relate themselves to other religious bodies, so that grounds for their scruples are not generally understood. Tensions are seen between general welfare and rights of conscience in some cases. Just as it is possible to claim "conscience" for a whim, it is possible to dispose lightly of disruptive questions in the name of "welfare." Only a real threat to the general welfare should override the rights of conscience.

There are a number of contested points which arise in connection with the daily program of the school at which genuine issues of religious dissent emerge. A child of Jehovah's Witnesses refuses to salute the flag or to repeat the pledge of allegiance. A pacifist high school student cannot in good conscience participate in military training. Standards of modesty and/or convictions about amusements and recreation grounded in religious belief cause parents and their children to abstain from some kinds of physical education, from social dancing, from classroom sex instruction. Teachers or students may hold to certain behavior patterns believed by them to be matters of conscience. In all these matters the private religious conscience should be respected, no overt or covert attempt at coercion should be made and the school exert every effort to respect individual non-conformity based upon religious conviction, even at the cost of administrative inconvenience or annoyance.

#### 5. Religious Observances, Worship, Clubs

a. *Religious Observances in the School.* The First Amendment to the Constitution says that "the Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof. . . ." The public school is not designed to be a church. The power of the state should not be used to compel any person to attend a service of worship, nor to prohibit school attendance.

Situations in schools vary greatly. Some religious observances such as moments of silent prayer, a common prayer, the reading of Scripture, and similar basic religious statements or recognitions, are practiced in many communities. Seasonal religious music and recognition are also common in many communities. There could be no laws requiring such practices. Within natural limits and community custom, participation in such practices is appropriate when they are natural rather than strained expression; no person should be compelled to participate, nor should special sectarian advantage be intended for any institution or group. Christians should be especially sensitive to the fact that children are not noted for their non-conformity, and that so-called voluntary exemption does not overcome the compulsion exerted by majority behavior.

Religious customs which call for grace at meals should be honored. When the school is responsible (*in loco parentis*) for the time, safety, and activities of the student, occasions such as school camps, band and athletic trips, and the like, the school should encourage and give opportunity to the student to observe his own religious practices.

Public graduation exercises should be held in public buildings. It is appropriate that a prayer be made invoking the blessings of Almighty God upon the people and their institutions. The prayer is best expressed in terms most meaningful for the religious affiliations represented in the particular audience, but each person taking his turn in leading public prayer should be free to speak from his own tradition. The public school may follow the pattern of the Congress and the inauguration of the President of the United States.

If a baccalaureate exercise with definitely religious content is desired by a community, attendance should be voluntary, bearing in mind again the pressures upon the student toward conformity. Each church in the community may wish to conduct religious exercises honoring its own graduates, or join with other churches in similar exercises.

b. *Excused Absences for Religious Observances and Holidays.* Parents on occasion seek to have their children excused for special religious rites, holy days, conferences, and retreats. Such requests are made as a right of the parent who is responsible for the religious instruction of the child. Where the right is in question, or abuses appear to handicap the work of the public school, rules or regulations should arrange hours for such events which do not conflict unduly with public school schedules and policy. Schools have a right to expect coordination among churches for such requests, and the school should generally be protected against unilateral congregational demands for anything more than a single special occasion during a school year. School authorities should also be considerate as to scheduling tests and compulsory work at these times. Advance conferences between public school and church authorities should lead to better understanding and unity of action.

c. *Religious Holidays During Public School Terms.* Proposals for Saturday classes as a means of making up time lost because of storm or other emergency should include consideration for children of faiths holding Saturday a religious holiday, and such as often use Saturday for religious instruction preparatory to confirmation. Like consideration should be given to religious holidays of the patrons of the school in arranging dates for important events of the school year, such as the opening of school terms, and scheduling major tests.

d. *Extracurricular Clubs.* Clubs with character-education purposes should be expected to fulfill the same requirements as other clubs with academic or leisure-time purpose. They may be organized by school students, meet on schoolgrounds, and be assisted by faculty leadership voluntarily offered. The public school is not the arena for evangelistic or proselyting endeavor and such activities must not be engaged in on school premises with school support.

#### 6. Financial Support of Church-Related Education

a. *Scholarships.* Proposals come from some quarters for tuition scholarships from tax funds for elementary and secondary school pupils in church-related schools. Elementary and secondary education is gen-



erally compulsory for all educable children in order to provide for the transmission of our cultural heritage as necessary preparation of each student for life in a democratic society. It provides the basic tools for learning and continued education. Since elementary and secondary education is essentially free and available to all through public schools, there is no sound basis for scholarships at this level.

b. *Loan Funds for Educational Buildings.* At the higher education level, church-related institutions borrow substantial funds from the federal government to build dormitories and other self-liquidating facilities. Since provision is made through taxation for public school buildings for all children, government loans should not be extended to non-public elementary and secondary schools.<sup>2</sup>

## 7. Outreach Efforts of the Churches

a. *Religious Census.* It is desirable, if state laws do not prohibit, that the public schools make note of the religious affiliation of its pupils in the process of enrollment, in order that pupils may be dealt with helpfully in connection with leaves of absence for religious holidays, or similar matters of religious understanding, or in discipline, counseling, or first aid. When questions are asked for such record of religious affiliation by the school administration, response should be optional. No person should be required to answer against his conscience, and report of non-affiliation is to be received on a par with report of active affiliation. It seems inappropriate, however, for churches to take a religious census on public school property, or to request the public school organization to do so, nor should they seek use of confidential data in public school files on such matters.

b. *Religious Literature.* Public school personnel should not aid nor permit the distribution of religious literature upon public school property for the advantage of any sect or denomination. No child should be required to receive or to use religious literature against his conscience.

Sectarian literature is out of place in the public school, except for purposes of general education. At the high school level, there may be a valid use of literature containing sectarian points of view for purposes of general education, comparable to factual study of platforms of political parties, when such study is integral to a regular school subject. It appears desirable that school policy make possible such use of sectarian literature for purposes of understanding, and not for propaganda or indoctrination. Such material should be relevant to the school subject under study, and all relevant viewpoints should be available. The high school student has a right to free search for truth within limits of his maturity level and the purposes of general education.

c. *Distribution of Bibles.* The Supreme Court of the United States has ruled that the distribution of a single translation of the Bible to children in the public schools is an "establishment of religion" prohibited by law.<sup>3</sup> Full compliance with ruling court decisions is advised. Effective ways of distributing the Bible are to be found through church, home, and the other agencies.

<sup>2</sup>See also pages 22-24.

<sup>3</sup>*Tudor vs. Board of Education*, 14 N. J. 31 (1953); certiorari denied. 348 U.S. 816 (1954).

8. *The Standing of Leaders in Church and School*  
a. *Clergy in the Schools.* The participation of clergymen in the life and work of the school deserves special mention. They are called in most frequently for one of several purposes:

(1.) They may participate with others as community leaders concerned for the general social well-being of the community. Their function, in such instances, is not a narrowly clerical role, but one of responsible citizenship. Thus clergymen appear in a "career day" program on the same basis with representatives of other professions and trades.

(2.) They may participate in religious observances for school assemblies or public gatherings held under school auspices. The invocation of the blessing of God upon the life of the school seems entirely appropriate. Prudence will indicate that the school will be sensitive to the variety of religious convictions represented at the gathering and will choose representative leadership in rotation accordingly.

(3.) Service may be rendered at times by clergymen in advancing common understanding of their own or other religious faiths. The appearance of ministers, priests, and rabbis, for example, to discuss under appropriate conditions differences and similarities of the major religious faiths, may advance goodwill in the community, and enrich the learning process in the school.

(4.) Public schools should be free to invite clergymen who have special competence in any subject field, e.g., history, literature, music, social studies, to come as special resource persons for classroom use. In accepting such invitations, clergymen will accept also the obligations of the classroom such as objectivity of approach, willingness to learn as well as to teach, respect for the integrity of the learner, avoidance of sectarian advantage, and fidelity to the scope of the course of study.

(5.) Members of the clergy and religious orders, personally and professionally qualified, may teach in public schools on the same terms as other citizens. When so employed, they should make sure their office is not misused for sectarian advantage. Garbs representative of a religious faith or order should not be worn by any public school teacher while on duty. The selection and employment of public school teachers should be in the hands of public school officials dealing directly with the individual teachers. Persons in orders requiring the taking of oaths or other obligations which would interfere with serving children of all faiths on an identical basis should not be employed as teachers in public schools.

b. *The Standing of the Teacher.* As a dynamic and directive influence in the lives of children, the public school teacher has a strategic role in a democratic and pluralistic society. The nature of his work and relations to students lodges in the teacher a power which can develop or destroy the incentive for moral and spiritual development. This responsibility places the teacher under the imperative of a continuing process of personal discipline and professional growth.

The deserving and dedicated teacher is entitled to the highest respect both as a person and as a professional worker. The church should encourage the conscientious efforts of the teacher, support his work and protect him from personal abuse by unethical and untrained persons and groups of the community.



## Part III. Conclusion

A. *Define the Roles.* Ordinarily Christian parents in the United States prefer to meet their responsibility for the general education of their own children and their children through support of a common school. There is thus assigned to the public school major responsibility for general education, including the skills of literacy, and for certain basic preparation for competent citizenship. The public schools are assigned a shared responsibility for many other things, such as vocational training and education in manners and morals. The home and the church instruct in religious faith and practice.

The public school should make clear these distinctions, so that children in attendance and their parents will understand that the public school does not educate persons in all matters of life, and that the community must look elsewhere for those aspects of education not assigned to the public school. It is the task of the church and the home—not the public school—to provide adequate programs of religious education. The home and church should send to the public school children grounded in a faith, who know why they wish to learn and for what ends they are being schooled. The public school, in turn, gives these children skills and insights providing foundations for further religious education.

B. *Support of Free Public Education.* Where the role of the public school is thus defined and understood, where it teaches well in its proper fields, where it provides equal and adequate opportunity for all children of the community, where it promotes moral and spiritual values, and where it is friendly to reli-

gion, the public school is to be commended. Such happy results are the product of the joint concern and work not only of schoolmen but of citizens in general, among whom should be numbered every active churchman.

Where the public schools do not meet such standards, church members as citizens have a responsibility to help them to do so, to be worthy instruments for the education of their own and other children. We call upon the people of our churches to defend rights of public school students to freedom of inquiry and thought. At the same time, we call for frank and friendly evaluation and criticism, looking toward every possible improvement of the public schools.

In this sense, as an expression of Christian responsibility for the child and for the social order, we give our ardent support to the cause of free tax-supported education in the United States of America.

C. *The Need for Further State and Local Studies.* The many questions considered in the foregoing illustrate the need for discussion in school districts throughout the nation. Conferences are recommended between public school and church leadership regarding common concerns and points of tension so that both school and church may perform their proper functions most effectively and in fullest cooperation. Similar study and discussion are needed in local church and community groups to develop support for the public schools to clarify their function, and constantly to evaluate their objectives and improve their programs.

*The End of the Study Document*

## National Council of Churches' Statements

*The National Council of the Churches of Christ in the U.S.A. has spoken officially to some aspects of problems treated in the Study Document, "Relation of Religion to Public Education."*

*From the Message of the General Assembly of the National Council of the Churches of Christ in the U.S.A., in session at Denver, Colorado, December 1952, comes the following:*

The crucial problem concerning religion in education emerges in relation to the public schools. We believe in our public school system. It is unfair to say that where religion is not taught in a public school, that school is secular or godless. The moral and cultural atmosphere in a school and the attitude, the viewpoints, and the character of the teachers can be religious and exert a religious influence, without religion necessarily being taught as a subject. On the other hand, a way must be found to make the pupils of American schools aware of the heritage of faith upon which this nation was established, and which has been the most transforming influence in Western culture. This we believe can be done in complete loyalty to the basic principles involved in the separation of church and state. On no account must the educational system which is per-

meated by the philosophy of secularism, something quite different from religious neutrality, be allowed to gain control of our public schools. We cannot, moreover, admit the proposition that in a public system of education the state should have the unchallenged right to monopolize all the hours during which a boy or girl receives instruction five days of the week. In some constitutional way provision should be made for the inculcation of the principles of religion, whether within or outside the precincts of the school, but always within the regular schedule of a pupil's working day.

In the meantime, the state should continue to accord freedom to religious bodies to carry on their own schools. But those who promote parochial schools should accept the responsibility to provide full support for those schools, and not expect to receive subsidies or special privileges from public authorities. The subsidization of education carried on under religious auspices would both violate the principle of the separation between church and state, and be a devastating blow to the public school system, which must be maintained. The solution of the problem lies in loyal support of our public schools and in increasing their awareness of God, rather than in state support of parochial schools. The reverent reading of selections from the Bible in public school assemblies or classes would make

an important contribution toward deepening this awareness.

But in all education, and in culture as a whole, the interests of truth are dependent upon freedom of thought. It is only through the toleration of ideas that we can look forward to an increased apprehension of truth and to the preparation of stalwart representatives of truth. It is, in fact, good for truth to have to struggle with error. Nothing can be more fatal to truth and to the welfare of society as a whole than to try to suppress by force so-called ideological errors. The attempt to suppress freedom of thought would be a sure way to facilitate the establishment of a totalitarian form of government. Error must be met by truth in free and open encounter. The conscientious expression of ideas must not be dealt with by a dungeon, a boycott of an Index, nor by arbitrary governmental action, character assassination, nor by the application of unjust economic and social pressures.

*The General Board of the National Council of Churches in session in Chicago, Illinois, May 20, 1953, received the report of a Committee asked to review among other things a proposal to establish a Department of Religion and Pub-*



*lic Education in the National Council of Churches. Part of the committee report reads—*

In the services to be provided by this proposed department, every attempt will be made to strengthen the distinctive and appropriate educational roles of the home, the Church and the state school respectively. The home and the Church must assume their primary roles as teachers of religion. That is, to them is committed the responsibility of nurturing and instructing children in religion commitment, faith and discipleship. No agency of the state, including the school, can safely or wisely be entrusted with this task.

At the same time, we believe that the public school has a responsibility with respect to the religious foundations of our national culture. It can declare, as the state itself declares, that the nation subsists under the governance of God and that it is not morally autonomous. It can acknowledge, furthermore, that human ethical and moral values have their ground and sanction in God.

The school can do much in teaching about religion, in adequately affirming that religion has been and is an essential factor in our cultural heritage.

The school can bear witness to its appreciation of the place of religion by the personal characters of those who teach in its classrooms.

No impairment of the separation of Church and State is involved in the assumption of such responsibilities. Nor is the basic responsibility of the home and Church in any way lessened. It is as committed persons gather in Churches and as they build homes that the most effective agencies of religious education are made possible. Moreover, as committed persons teach in or administer the public schools, they can exert religious influence by their character and behavior.

The Committee believes that as the people of our American communities seek to enrich the life of their schools and as they seek to explore the rightful and proper place of religion therein, they will be wise to avoid reliance upon legislative compulsion. Religious testimony and religious exercise especially are significant to the extent that they are free and voluntary.

We assume that these preliminary observations with regard to religion and public education will be supplanted in time by more comprehensive statements with regard to church-state relationships which will provide a general Council policy within which the Department of Religion and Public Education and all other units of the Council will operate.

*The General Board of the National Council of Churches in session at Evanston, Illinois, May 19, 1954, adopted the following resolution. In regard to the footnoted reservation of the question of auxiliary services, it should be reported that the question has as yet had no further consideration by the General Board.*

Recognizing that education in the United States is in a critical situation,

Convinced that, in a number of States, the adoption of measures adequate to meet the situation is very improbable,

The General Board of the NCCUSA, confident that it is expressing the historic and continuing concern of the churches for education,

Favors such federal contributions to education\* as shall be applied exclusively to the aid of tax-supported public schools, on condition that the funds be:

1) paid over to agencies of the several States, and administered by them in accordance with their several statutory educational systems;

2) allocated according to a formula that moves toward full educational opportunity in the public elementary and secondary schools, in the various sections of the nation, and, within the States, in both urban and rural districts, and for groups of different racial or national origins;

3) safeguarded against the imposition of federal control in matters of educational policy.

\*This policy statement does not deal with the question of auxiliary services, which is different in important aspects from that of direct aid to schools and requires separate consideration.

*The General Board of the National Council of Churches adopted the resolution while in session at Omaha, Nebraska, December 1, 1955, close to the time of the 1955 White House Conference on Education.*

During recent weeks there has been much public discussion of various particular problems of education in America. Citizen conferences, professional associations of educators, and clerical groups have been speaking about public schools, private schools, and religion or religious values in education. But there are aspects of the general situation which these statements have not encompassed and which need to be taken into consideration.

The pattern of education which prevails in America and which is appropriate to our free society, a major essential feature of which is separation of church and state, includes the public schools, private schools—many of them under church auspices—and special schools on Sundays or weekdays, some on released time for specific religious education. The Sunday or Sabbath schools, in which more than 37 million students are enrolled, have often been omitted from recent discussions of education.

The public schools alone are not adequate for the total institutional process of education. The home and the church must provide the major portion of religious education. This combination of general public education and specific private religious education is the most generally prevailing pattern and has proved to be, on the whole, satisfactory, though both aspects need strengthening.

Those who desire, instead, to maintain private schools in which general education and religious education are brought together in one institution are appropriately free to do so in our pluralistic society. The full support for such private schools should be provided by those who choose to maintain them. Asking for the support of church schools by tax funds on the grounds that they contribute to the national welfare is not different in principle from asking for the support of churches by tax funds, for churches surely contribute to the national welfare. Such support would in both cases be contrary to the separation of church and state.

Most of us who support the combina-

tion of general public education and specific private religious education do not ask the public schools, supported by taxes and directed by the state, to assume responsibility for the formal teaching of religion. This is the responsibility primarily of the home and the church. Parents have the right to educate the children according to their conscience and best wisdom. But to take this position is not to assume that the public schools are or need be godless. It is expected that they shall teach that religion is an essential aspect of our national heritage and culture, that the nation subsists under the governance of God, and that our moral and ethical values rest upon religious grounds and sanctions. To do otherwise, would be to distort history.

The public schools are a bulwark of American democracy, being both a basis and a product of our community life. The right of a democratic state to enforce compulsory school attendance is compromised and its own existence is put in jeopardy when good non-sectarian public schools are not available for all children.

We pledge ourselves to the strengthening of the public schools and to continue effort to improve religious education in home and church so that it together with public education may develop a more God-fearing and morally responsible citizenry.

*The Executive Board of the Division of Christian Education of the National Council of Churches on February 1, 1960, adopted the following statement for the purpose of Weekday Religious Education:*

In the knowledge that human life and experience resist compartmentalization and can be truly seen and evaluated only within a framework of total and ultimate meaning, we affirm our conviction that truth is whole, that persons are whole and that neither is logically divisible. It is our belief, furthermore, that American education is dedicated to the proposition that the education of persons must be fully comprehensive and whole.

Yet by the very nature of our tradition and our present pluralistic culture and for reasons determined by society as a whole, our public schools have not been in a position to deal adequately with the portion of human experience commonly called religious.

We, therefore, affirm that the churches have an urgent responsibility to bear witness to the revelation of God within the totality of man's experience. There is a special need to help children and young people to interpret their public education in this perspective. Bearing this witness in relation to public school education is the specific central purpose of the Division of Christian Education's program of weekday religious education on released time, reserved, or dismissed time.

*The Executive Board of the Division of Christian Education, on February 1, 1960, adopted a statement from its Department of Campus Christian Life which says in part—*

We believe that it is the responsibility of every college or university to provide adequately for teaching, research, and study in the area of religion. . . . Ideally, the curricular provisions for teaching



search, and study in the area of religion should be three-fold. First, a department of religion should be provided so that a critical, systematic, and disciplined study of the subject may be undertaken under the guidance of well trained teachers in scholarly, unapologetic and comprehensive ways, allowing full academic freedom in this area. The theological discipline should be central to the department and adequate offerings in the content of the Hebrew-Christian tradition should be included. The department should be established on par with other departments and it should function under regular academic procedures and policies. Secondly, certain courses using religious subject matter in the disciplines of fields other than in theology (e.g., psychology, philosophy, literature, history, area studies, sociology) should be related within the inclusive curriculum in religion to encourage diversity in instruction and wider availability to students, and the instructors of such courses should be related to the department of religion in institution-wide "field" of study in religion. Thirdly, integral to academic freedom is the freedom for all instructors in all fields to so expose the subjects they teach that the issues, facts, and implications of religion may be included wherever they arise, that they may teach from the point of view they actually hold (since to hold none is impossible), and that they may interpret their subject matter in its deeper and ultimate dimensions.

## Other Materials from Church Sources

Y CHURCH GROUPS have given cooperation to some of the problems in religion and public education. The General Conference of the Methodist Church, for example, has placed in its *Discipline* paragraphs regarding public schools. Among recent publications from church sources are:

"Our Public Schools," an elective unit 4 sessions for adults, by Thomas J. N. Loon, with leader's guide by John H. Smith and Fred Cloud. 1958. 43 pp. Methodist Publishing House, Nashville, Tenn., or nearest branch. 35 cents."

"The Church and the Public Schools," statement approved by the 169th General Assembly of the Presbyterian Church in the United States of America. 30 pp. 15¢ copy from Presbyterian Distribution Service, 475 Riverside Drive, New York N. Y. (Discussion guide available with quantity orders.)

"The Relationship of Public and Parochial School Education," a statement of the Board of Education, Reformed Church in America, 475 Riverside Drive, New York 27, N. Y.

"The Relation of the Churches to the Public Schools and the Place of Religion Education," prepared by the Commission on Religion and Education of the Church Federation of Greater Chicago, 200 West Washington St., Chicago 2, Illinois. 35 pp. 30¢ a copy.

"Christian Responsibility for Freedom" is the title of a social action emphasis for 1960-61 in many denominations. A "case book" by this title will be ready for use by May 1960; two of its eight cases deal with problems of religion and public schools. For information and price quotations,

inquire of your denomination's board of social action, or of the Department of Religious Liberty, Division of

Christian Life and Work, National Council of Churches, 475 Riverside Drive, New York 27.

## COURT DECISIONS

Many decisions of the United States Supreme Court affect how public schools in any part of the United States may deal with religion. The complexity of the issues raised by cases bearing upon religion and public education are such that the justices often differ among themselves, to result in report of majority and dissenting opinions. The quotation which follows is from the majority opinion in the case of *Tessim Zorach and Esta Gluck vs. Andrew G. Clauson, et al.*, Board of Education of the City of New York, *et al.* It is the latest word (1952) from the U. S. Supreme Court on the subject. The question at issue was the constitutionality of a program of released time conducted by churches in their own buildings.

"We are a religious people whose institutions presuppose a Supreme Being. We guarantee the freedom to worship as one chooses. We make room for as wide a variety of beliefs and creeds as the spiritual needs of man deem necessary. We sponsor an attitude on the part of government that shows no partiality to any one group and that lets each flourish according to the zeal of its adherents and the appeal of its dogma. When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public service to their spiritual needs. To hold that it may not would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe. Government may not finance religious groups nor undertake religious instruction nor blend secular and sectarian education nor use secular institutions to force one or some religion on any person. But we find no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence. The government must be neutral when it comes to competition between sects. It may not thrust any sect on any person. It may not make a religious observance compulsory. It may not coerce anyone to attend church, to observe a religious holiday, or to take religious instruction. But it can close its doors or suspend its operations as to those who want to repair to their religious sanctuary for worship or instruction. . . .

"In the *McCormick* case the classrooms were used for religious instruction and the force of the public school was used to promote that instruction. Here, as we have said, the public schools do no more than accommodate their schedules to a program of outside religious instruction. We follow the *McCormick* Case. But we cannot expand it to cover the present released time program unless separation

of Church and State means that public institutions can make no adjustments of their schedules to accommodate the religious needs of the people. We cannot read into the Bill of Rights such a philosophy of hostility to religion."

The majority opinion in the *Zorach* case speaks of following the *McCormick* case of 1948, in turn based on the *Everson* case of 1947, in which the U. S. Supreme Court said:

The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force nor influence a person to go to or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or non-attendance. No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and *vice versa*. In the words of Jefferson, the clause against establishment of religion by law was intended to erect a "wall of separation between church and state."

The Supreme Court of the United States said in 1925, in rendering judgments for two Oregon corporations operating schools—the Hill Military Academy and the Society of Sisters—

The foundational theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations. . . . No question is raised concerning the power of the State reasonably to regulate all schools, to inspect, supervise and examine them, their teachers and pupils; to require that all children of proper age attend some school, that teachers shall be of good moral character and patriotic disposition, that certain studies plainly essential to good citizenship must be taught, and that nothing be taught which is manifestly inimical to the public welfare.

The U. S. Supreme Court, in 1954, when ruling that the constitutional rights of the American citizen are violated by racially segregated schools, said,

Today, education is perhaps the most important function of state and local governments. Compulsory school attendance



laws and the great expenditures for education both demonstrate our recognition of the importance of education to our democratic society. It is required in the performance of our most basic public responsibilities, even service in the armed forces. It is the very foundation of good citizenship. Today it is a principal instrument in awakening the child to cultural values, in preparing him for later professional training and in helping him to adjust normally to his environment. In these days, it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity of an education. Such an opportunity, where the state has undertaken to provide it, is a right which must be made available to all on equal terms.

## Bibliography

Persons wishing to make a serious study of how public schools may deal with religion will wish to consult the sources mentioned in footnotes of the Study Document, and some of the titles which follow. A good general bibliography on the subject of religion and public education is: Sebaly, A. L., Editor, Joseph Politella, Compiler: *Religion in Education, an Annotated Bibliography*. American Association of Colleges for Teacher Education, 1201 16th St. N.W., Washington 6, D.C. 1956. 90 pp. \$1.00.

The remaining suggestions supplement this bibliography, selected for the purposes of the church group. Interest in the problem is such that articles and books are appearing constantly.

### Church-State issues.

Nelson, Claud D., *Church and State, A Guide to Study and Discussion*. 39 pp., bibliography. 50¢ from Department of Publications, N.C.C.C.U.S.A., 475 Riverside Drive, New York 27, N.Y.

Stokes, Anson Phelps, *Church and State in the United States*. New York: Harper and Brothers, 1950. 3 vols., 939, 798, 1042 pp. \$2.50 per set.

Blanshard, Paul, *God and Man in Washington*. Boston: Beacon Press. 251 pp. \$3.50. Cunningham, Merrimon, *Freedom's Holy Light*. New York: Harper & Brothers, 1955. 192 pp. \$2.75.

Consult nearest branch of: American Civil Liberties Union, 170 Fifth Avenue, New York.

National Conference of Christians and Jews, 43 W. 57 St., N.Y.

National Congress of Parents and Teachers, 700 N. Rush St., Chicago 11, Ill.

Protestants and Other Americans United for Separation of Church and State, 1633 Massachusetts Ave., N.W. Washington 6, D.C.

For *Roman Catholic Viewpoints*. Consult priests of the local parish, the diocesan office, or the National Catholic Educational Association, 1785 Massachusetts Ave., N.W. Washington 6, D.C. See also:

Keller, James. *All God's Children*. From the Christophers Inc., 18 E. 48th St., New York, 1953. 292 pp. \$2.00.

McCluskey, Neil G., *Catholic Viewpoint in Education*. Catholic Viewpoint Series, John J. Delaney, Editor, Garden City, N.Y., Hanover House, 1959. 192 pp. \$3.50.

"Report of Committee on Juvenile Delinquency of the Guild of Catholic Lawyers of New York City." Archdiocese of New York, 31 East 50th St., New York, N.Y. (Enclose 10 cents.)

For *Jewish Viewpoints*. Consult a local rabbi, or local branch of one of the following organizations: American Jewish Committee, 165 E. 56th St., N.Y. 22.

American Jewish Congress, 15 E. 84th St., N.Y.

Anti-Defamation League of B'nai B'rith, 515 Madison Ave., N.Y. 22.

National Community Relations Advisory Council, 55 W. 42 St., N.Y. 36.

Synagogue Council of America, 110 W. 42 St., N.Y. 36.

Union of American Hebrew Congregations, 838 5th Avenue, New York, N.Y.

For a *Humanist Viewpoint*, non-theistically oriented, write the American Humanist Association, Yellow Springs, Ohio. Enclose 25c.

For *Problems of Public Schools in Desegregation*—The Southern Regional Council, 63 Auburn Avenue N.E., Atlanta 3, Georgia.

Department of Racial and Cultural Relations, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.

Southern Education Reporting Service, 1109 19th Ave. S., Nashville, Tennessee.

Carmichael, Omer and Weldon, James. *The Louisville Story*. New York: Simon and Schuster, 1957. 169 pp. \$1.00 in paper.

Way, Herbert and Corey, John. *Action Patterns in School Desegregation*, a guidebook. Phi Delta Kappa, 8th and Union Sts., Bloomington, Ind., 1959. 276 pp. \$1.50 in paper.

## Other Books and Periodicals

Brown, Nicholas C., Editor. *The Study of Religion in the Public Schools: An appraisal*. Washington: American Council on Education, 1958. 229 pp. \$2.50.

Sebaly, A. L., Editor, *Teacher Education and Religion*. American Association of Colleges for Teacher Education, 1201 16th St., N.W., Washington 6, D.C., 1959. 292 pp. \$3.50.

"Exploring Basic American Documents for Their Moral and Spiritual Values," resource material for the study of American history. Nebraska State Department of Education, Lincoln, Nebraska. 1954.

"The Regents Statement on Moral and Spiritual Training in the Schools," State Education Department, Albany, New York, 1 p. 10¢.

*How Good Are Your Schools?* National Education Association, 1201 16th St., N.W., Washington 6, D.C., 1958. Ten for \$1.00.

*Yardsticks for Public Schools*, National Citizens Council for Better Schools, 1940 Sheridan Road, Evanston, Illinois, 1959. 25¢

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Taylor, Marvin J., Editor. *Religious Education, A Comprehensive Survey*, New York: Abingdon Press, 1960. 446. \$6.50.

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*The Objective of Christian Education For Senior High Young People*. A Study Paper. Office of Publication, N.C.C.C.-U.S.A. 475 Riverside Drive, New York 27. 44 pp. \$1.00.

*The State and Nonpublic Schools*. W. particular reference to responsibility state departments of education by F. F. Beach and Robert F. Will. Office of Education, U.S. Department of Health, Education and Welfare, 1959, misc. No. From Supt. of Documents, Government Printing Office, Washington 25, D.C. pp. \$1.25.

*Religious Education*. Quarterly, from Religious Education Association, 545 111th St., New York 25. Available in libraries; special issues of July-Aug. 1956, and July-August, 1957. Available also for purchase issue of March-Apr. 1958. \$1.25.

*International Journal of Religious Education*. Hunt, R. L. "How Shall Public Schools Deal With Religion?" Oct. 1955, 8-10 pages.

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"Public Education and Religion," a report of the National Conference on Religion and Public Education sponsored by the Committee on Religion and Public Education of the National Council of Churches, St. Louis, Mo., November 6, 1955. *International Journal of Religious Education*, March 1956. pp. 21-52.

Why should bachelors and old maids taxed for support of education of children in the community? Do the obligations the Christian extend beyond those of the citizen for education of children? Why?

In the United States, is it possible to distinguish between a school run for the purpose of the state and a school run for the purposes of the people by people who own the machinery of the state? Is the public school in the United States better described as the second than the first?

To what extent do the permanent problems of federal-state-local district relationships affect problems of how public schools deal with religion? Should the policies set by trustees in local school districts be by state legislature or department of education? By the United States Congress Court? Why?

Is it possible to have freedom of conscience without freedom not to believe?

Should the public school help a child to understand religious practices of his fellows?

What objective data exist to show differences between products of public and non-public schools? Are any differences surely to be attributed to the kind of school attended?

Figure the time a child spends in school as a percentage of his time from birth to graduation. Compare teaching opportunities of home, school, church, community.

Are church day schools operated for purposes of religion, or for general education? What portions of the program serves each? Should such schools—*a*—seek tax support for all the program, *b*—seek tax support for what is done for general education? *c*—refuse all tax support on the ground that a religion permeates the whole?

What other facts would you like have before making decisions on how public schools should deal with religion? How can the facts be secured?



# Thought Starters—For the Individual or the Group

1. Miss M—adjusted the microscope. Her fifth-grade pupils were peering through it, to catch their first glimpse of protozoa. On the board she wrote, "protozoa—first form," and "protoplasm—first life."

An interested boy read, and questioned, "Teacher! First life—how about Adam and Eve?"

What do you wish that teacher in the public school to do?

2. Mr. L—was in the sixth-grade geography class, reviewing reasons why people think the world is round. Said Joe— from the second row, "Teacher! My dad says the world is flat!"

The class hushed, and the teacher waited.

"The Bible says the world has four corners," added Joe.

What do you wish that teacher in the public school to do?

3. What does the Bible say about responsibility of

(a) parents

(b) the church

in the education of children, both their own and others?

4. The Bible says (Mark 12:17) to render to God and to Caesar what is theirs respectively. To what extent is Caesar's government comparable to our own? Compare "whether it is right . . . to listen to you rather than to God . . ." (Acts 4:19) with "Let every person be subject to the governing authorities." (Romans 13.1).

5. Do churches and states have the same goals, the same methods? The goals of the state include peace, order, justice and welfare? Does it rightly use methods of compulsion? Does the church?

6. "Everybody's business is nobody's business." Whose business is it in the church to concern himself with the welfare of children in the public school? The pastor? The minister of education? The Sunday school superintendent? Which, if any, committee? What are advantages, disadvantages of placing responsibility on each?

7. Compare the variety of definitions of religion with the variety of definitions of education. Can people be talking about religion and education, using different meanings of each? How can people using words in different meanings get acquainted with the thought of the other parties in the discussion? How long do you think this process requires, for understanding?

8. When you have a difficult subject, it is better to "push it under the table," to bring it on top of the table, where the light of reason and experience may be brought to bear upon it? What does your answer say for your discussion of the "Relation of Religion to Public Education"?

9. "A man's religion is his own business."

But what of the time when a man's religious beliefs affect expenditures of tax money, or the policy of a public institution? To the extent that a man's religious beliefs affect tax expenditures and policies of public institutions, is it invasion of privacy and freedom of conscience to discuss them?

10. Discussion is sometimes inhibited or explosive because of hidden fears. How would discussion of problems in our paper be affected by Protestant fears of—

1.—thought control, "telling me how to think"?

2.—political domination from the Vatican?

3.—creation of non-Scriptural positions, e.g., those on purgatory, reverence for Mary?

4.—clerical control, power structure?

—by experience of Jews in countries having an established religion in which Jews have met persecution?

—by Roman Catholic experience as a minority in U. S. history? Are we more feared or fearing? Is solution of such fears necessary before profitable discussion of problems of religion and public education?

11. The 1955 White House Conference on Education took as their first question, "What Should Our Schools Accomplish?" The schools, they answered, "should continue to develop:

1. The fundamental skills of communication—reading, writing, spelling as well as other elements of effective oral and written expression; the arithmetical and mathematical skills, including problem solving . . .

2. Appreciation for our democratic heritage.

3. Civic rights and responsibilities and knowledge of American institutions.

4. Respect and appreciation for human values and for the beliefs of others.

5. Ability to think and evaluate constructively and creatively.

6. Effective work habits and self-discipline.

7. Social competency as a contributing member of a family and community.

8. Ethical behavior based on a sense of moral and spiritual values.

9. Intellectual curiosity and eagerness for life-long learning.

10. Esthetic appreciation and self-expression in the arts.

11. Physical and mental health.

12. Wise use of time, including constructive leisure pursuits.

13. Understanding of the physical world and man's relation to it as represented through basic knowledge of the sciences.

14. An awareness of our relationship with the world community.

"To achieve these things for every child the schools must have an effective program of guidance and counselling in preparation for the world of work.

"All children should be free to seek the truth wherever it can be found.

"The school should accept responsibility in determining its place in working in cooperation with appropriate community institutions and agencies toward enriching the lives of its students. It must help them apply ethical values

which will guide their moral judgments and their conduct, and to develop the recognition that these values stem from, among other sources, their spiritual and religious convictions. On this latter point, more time is necessary for the development of a common viewpoint. . . ."

Do any of these goals for public schools have anything to do with religion as you know it? Are any of them appropriate goals for "Christian education"? When a public school engages in these tasks, is it entitled to support from Christian people and/or Christian churches? Why? How much time do you think will be needed to develop a common mind on how public schools should deal with religion?

12. The District of Columbia Court of Appeals, when the Washington Ethical Culture Society contested denial of tax exemption granted to religious organizations, (Washington Ethical Culture Society vs. District of Columbia, 1957) ruled that "religion" may mean either worship of a ruling power, or "devotion to some principle: strict fidelity or faithfulness." Would it violate provisions of state constitutions prohibiting sectarian teaching in the public schools if a teacher there taught "humanism" or "secularism"?

13. What are scriptural standards for discussion of points of tension? For solution of points of disagreement?

14. Should the church follow community patterns? Expect to lead? What is the church? Whose is it?

15. Should church groups avoid controversial questions? Why? What are creative uses of conflict? Does need for free speech follow faith in the priesthood of every believer?

16. Will purposes of the Incarnation be fulfilled by a people withdrawing from a common school?

17. Will your religion win its way without force or compulsion? Does an act done under compulsion have religious significance?

18. If you could have all, how many hours per week of religious education would you wish for persons aged 6-18 years?

19. No taxpayer can challenge on constitutional grounds any federal appropriation, say many lawyers. Is lobbying therefore justified for churches and church groups when a bill is introduced offering federal money to church schools or colleges?

20. Would segregation of children by creeds divide the American people at levels deeper than by race? Why?

21. Would development of competing sectarian school systems be accompanied by consequences suggested by Lord Bryce's comment in the *American Commonwealth*: "Half the wars of Europe, half the internal troubles that have vexed European states . . . have arisen from theological differences or from the rival claims of church and state."

(Continued on page 36)



## What Is a Study Document?

The paper you hold in your hands is a study document. It is designed to aid in the formation of a policy. A study document is not a policy statement, but one step toward formation of a policy statement if desired.

This paper does not report the official position of any of the cooperating denominations or state councils of churches. It is offered for consideration to them. If they choose, they may use it to develop policy statements.

A study document is not an official policy statement of the National Council of Churches. Only two bodies are authorized to speak for the National Council of Churches—the General Assembly which meets once in three years, and between times the General Board. Neither has seen this document before its publication. This study document comes from one of more than 70 units working in the National Council of Churches.

One of four Divisions in the National Council of Churches, the Division of Christian Education, has given permission for publication of this paper, with the request to member churches and councils to "encourage local churches, individually and collectively, to study the document in the next three years, and to inform the Committee of their reactions." In 1962, the Committee which developed the paper will consider whether to recommend policy statements.

This paper comes to you from the Committee on Religion and Public Education, appointed by one of three Commissions in the Division of Christian Education. Successor to committees first appointed by the International Council of Religious Education in 1945, the Committee on Religion and Public Education now has—

- 47 members named by 27 denominational boards of education
- 21 members named by 18 state councils of churches
- 23 members named by related units in the National Council of Churches, such as the Department of Religious Liberty, the Committee on Weekday Religious Education
- 14 additional members named because of some special interest or competence
- 4 staff members, ex officio

Copies of the Study Document, "Relation of Religion to Public Education," with accompanying resource materials, Pages 27-36 of the *International Journal of Religious Education*, April, 1960, are available at 10 cents per copy, or in quantities of 20 or more 5 cents per copy, postpaid if cash accompanies order to

### Office of Publication and Distribution

N.C.C.C.U.S.A.  
475 Riverside Drive  
New York 27, New York

To the Committee thus constituted by the Commission on General Christian Education of the Division of Christian Education of the National Council of Churches were referred many difficult problems. The Committee was asked to advise on the points treated in the paper, "Relation of Religion to Public Education," now in your hands.

## How Will You Use the Document?

*Read it carefully.* It will give you a picture of the variety and complexity of points at issue.

*Discuss it with somebody you trust.* Is your viewpoint the same as that of your family, your colleagues?

*Give it study.* Collect facts that bear upon the problems discussed. What does the law say in your state? How good are your schools? What are the facts about practices in your school district? What have courts said? When in the regular school subjects do questions about religion naturally come up?

These things you can do alone or with a group. Groups help many people learn. You may wish to organize a group to read the paper, to discuss it, to study it. Groups find help from resource leaders—a lawyer, a theologian, a public school teacher or administrator. New insights are brought by persons of other faiths.

Group approaches may vary. A church-oriented group might wish to start with Bible study. Another group might wish to begin with study of cases—a problem situation outlined, or dramatized, role-played.

You will wish to read and think about the questions treated in the paper—

—*As a citizen and taxpayer.* It is yours to say how taxes are spent, to determine policies of tax-supported schools. You will wish to do your share to develop wise voters, competent and cooperative citizens, secure the national defence—and these things you do for many children through good public schools.

—*As one who wishes to serve God.* Jesus told his followers to love one another as he had loved. Jesus sought to bring life more abundant to the last and the least. Jesus taught us to know that what we do for a child, God sees as done to Him. Many children knock on the door of the public schools, which in opening doors to all the children of all the people, embody a religious ideal in a political institution.

—*As a church member and/or officers.* More lawsuits are pending in the field of religion and public education than in the more publicized field of racial desegregation, according to a report from the National Conference of Christians and Jews. Here is an outstanding cause, or symptom, of community tension. To the extent of your responsibility as an officer or leader of a church or church group, you have a concern in the problems discussed in this paper.

## Thought-Starters

(Continued from page 35)

22. If tax money is made available for scholarships or other plans to support schools operated by churches, will you advocate starting such a school? What would be gains and losses?

23. Could resistance by some persons to any mention of religion in public schools combine with the desire of other persons to effect new sectarian school systems in effect backing all into religious "ghettos"? Would goals of each be thus attained?

24. Can a public school teacher achieve greatness? What are the opportunities in this compared with other careers, by the Christian standard of greatness?

25. Compare your state constitution with Section 10 from a model constitution published in 1933 by a committee of the National Municipal League:

Sec. 10. No public money or property shall ever be appropriated, applied, donated, or used directly or indirectly for the use, benefit, or support of any sect, church, denomination, sectarian institution or association, or system of religion, or for charitable, industrial, educational or benevolent purpose not under the control of the State.

26. Is it right for a church to seek to place its members on a school board? What are qualifications of a good school board member? How can candidates so qualified be assured and elected?

27. If churches accept tax funds for schools they operate, what state control should they anticipate?

28. Is separation of church and state good for each? Why? Separation of religion and politics? Why?

## Help Make Policy

How should public schools deal with religion? Every citizen should share in the making of decisions of policy. In your local community, share in the making of the decisions about how public institutions such as the public schools shall deal with religion. As a church member share in the making of policy statements for the churches. What should the churches expect of the public schools? What may, does, should a child learn about religion in the public schools?

You are invited to share your reactions to the positions taken in this document with the Committee. You may wish to send a copy to your denominational board of education, your council of churches. Do you agree, or disagree, with the thinking expressed in the document? Do you wish to suggest an improvement by addition or omission or amendment? Does your suggestion represent your own thinking or that of a group? Does it come from a first reading, or after discussion and study with a group? Your comments should be addressed to:

The Secretary  
Committee on Religion and Public Education  
National Council of Churches  
475 Riverside Drive  
New York 27, New York





## in Christian Education

pared by  
Department of A-V and  
Broadcast Education of the  
National Council of Churches

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## Film Klips

The following reviews of commercial films being shown in public theatres need a couple of introductory comments. First, you will note that each review includes the name of that film's producer and director. It is hoped that readers will take the few minutes required to send a personal note to these creative individuals, when motivated to do so. An influence almost equal to that of the box office is the quantity and tone of mail reaching a film organization about a given motion picture. The West Coast Office of the NCC's Broadcasting and Film Commission is assisting your reviewer by preparing an accurate and comprehensive list of addresses for the more active theatrical film units. It is hoped this list will be useful and used when published in a forthcoming Journal issue.

Second, you may wonder what determines the selection of motion pictures treated in this column. In brief, your writer seeks to maintain an awareness of upcoming commercial productions—in much the same way as is done with in-church A-V materials for the Audio-VISUAL RESOURCE GUIDE. Only those releases with explicit or strongly implicit religious themes are reviewed, because of time and space limitations. "Ben Hur," of course, is an example of the former group; "The Last Angry Man" is one of the latter. Both are considered below.

### Ben Hur

A Metro-Goldwyn-Mayer picture produced by Sam Zimbalist, directed by William Wyler, and featuring Charlton Heston, Stephen Boyd, Jack Hawkins, Haya Harareet, Martha Scott.

Make no mistake about it, this is a great motion picture in every respect. The plot and integrity of a classic book have been given faithful interpretation by some of the finest craftsmen in commercial filmdom.

Hundreds of previously published articles and news items have described "Ben Hur's" vast array of "vital statistics." Your reviewer wishes only to add his voice, for what it is worth, to the sizeable chorus acclaiming this exceptional piece of serious film-making.

General reverence and artistry in portraying Christ (even if the Sermon on the Mount has its weaknesses in this sequence) suggest the good taste built into the total undertaking from its very foundations. Visual spectacle is present in many sequences but (and here is seen a characteristic of skilled direction) never does it take over the dramatic thrust of the story-line. Again and again, sets and special effects play supportive roles as the essentially common account of a man's Christian birth is portrayed.

"Ben Hur" stands in a class all its own. Except for the fact that some of its scenes contain more than a little violence (though never exploited for the sake of sensationalism), older juniors through adults should look forward to seeing it. Not much more needs to be said.

### The Last Angry Man

A Columbia picture produced by Fred

Kohlmar, directed by Daniel Mann, featuring Paul Muni, David Wayne.

Readers of Gerald Green's book may agree some of its flavor and depth has been lost in the transference to a screen play. Then, too, Dr. Samuel Abelman seems a slightly more mellow fellow in the film than in the book. Nonetheless, the spirit and strength of this "last angry man" are preserved sufficiently to make an engrossing and often "moving" picture.

"They just won't let you live," is the piercing lament of Paul Muni as he breathes life into a character whose "neighbors" symbolize for him contemporary man and the search after something for nothing. Those responsible for this film have sensitively steered clear of maudlin sweetness-and-light. The doctor is a flesh-and-blood citizen of an inner city who refuses to surrender his person and profession to the "galoots" who would prostitute God's gift of life.

The neighborhood delinquent, Negro, white, or what-have-you? "He is my patient!" Through such a portrait of a general practitioner runs the parallel thread of a young TV producer whose future is affected by his meeting with the doctor. The many ingredients for a provocative picture are blended well by the film's makers.

## Current Evaluations

### Animules

11-minute motion picture, color or b & w. Produced by Louis A. Shore, 1958. Available from International Film Bureau (57 E. Jackson Blvd., Chicago 4, Ill.) plus other university and educational film libraries. Rental rates will vary.

Older juniors go through the step-by-step process of making and decorating paper animals of the "animule" species. Basic materials are assembled, frame-works built, and bodies fashioned. Each youngster uses his own ingenuity to paint and trim his creation, and all of the creatures are collected for the final scene.

Recommended for the motivation, and highly recommended for the instruction of juniors, junior highs, as well as leaders and teachers, the film attains its objectives very well. Pacing is slow enough to enable comprehension yet swift enough to sustain interest. The instructions are supplied simply and the materials specified should be available easily to most groups. A major strength lies in the concluding review sequence which reiterates every high point touched along the way. Though the process appears (and is) relatively uncomplicated, inexperienced workers will want to try it out before introducing it to their charges.

(X-D-8; 5)†

### And Gwendolyn, Too

11-minute motion picture, b & w, guide. Produced by the Methodist Church (TV, Radio, and Film Commission), 1959. Available from Methodist Publishing Houses. Rental: \$4.00.

A couple plans a move to the city with



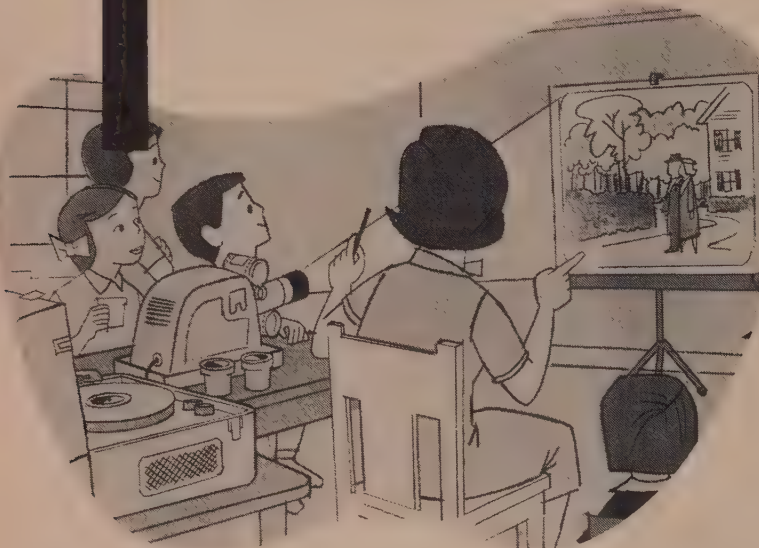
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their daughters Gwendolyn (ten) and Alice (six). Actually, the transition pretty much the mother's idea. Alice needs special schooling, for she is blind and her mother feels the move is "God's will," a direct item of inspiration. The father recognizes his wife's over-anxieties, but also senses the neglect of Gwen's feelings and opinions. He stands alone and confused.

Here is one of the "Talk Back" series made originally for TV and now released to local churches. Each film is intended to dramatize a personal or family problem in a Christian setting, and stop soon as the problem is stated adequately. The viewing group then is supposed to discuss the questions raised and solutions possible. This film is considered highly recommended for such discussion stimulation with young adults and adults, recommended for the same type of use with senior highs and young people. The matter of "what is the will of God?" is complex, to say the least, and this production's treatment of it is highly provocative and believable.

(VI-A; VII-D, G, IV-C-17)†

### **Dr. Paul J. Tillich**

28-minute motion picture, b & w. Produced by NBC-Television, 1958. Available from regional Encyclopaedia Britannica Films libraries (write EBF, 11 Wilmette Ave., Wilmette, Ill. for nearest you). Rental: \$5.50.

From the network's "Wisdom" series comes this half-hour interview and discussion with the prominent Protestant theologian. Most of the session is devoted to the man's ideas and insights.

Undoubtedly, there will be little appeal in this presentation for most of those at the pews. Ministers and other professional workers in the church as well as certain segment of the laity should find it interesting. The sound track is poor and some of the production techniques are imperfect but serious students of Tillich's position should be able to follow and appreciate the dialogue. For such an audience, the film is acceptable as an instructional piece and discussion springboard.

(I-D)†

### **Fire on the Heather**

40-minute motion picture, color. Produced by World Wide Pictures, 1955. Available from the producer, P. O. Box 1055, Sherman Oaks, Calif. Rental: \$20.00.

"Fire on the Heather" refers to the purifying "fire" of Christianity and the power of God as this force affected four eras in Scotland's history. Flashbacks portray the first three eras and a sequence dealing with the recent Billy Graham campaign there treats the 20th century manifestation.

On the one hand, this film can be used (Continued on page 49)

†Indicates subject area or areas used by the Audio-Visual Resource Guide to classify church-related A-V materials. The "standard in its field" gives evaluations of 2500 motion pictures, sound and silent filmstrips, slides, and recordings, in addition to other materials.





## Worship Resources

for May

## Primary Department

Marian Claassen FRANZ\*

THEME FOR MAY:  
Life by Bread Alone

### For the Leader

"Man shall not live by bread alone, but by every word that proceeds from the mouth of God." From the Bible we learn the power for a new life. The Bible demonstrates its own superiority. It repeatedly authenticates itself by providing the inexhaustible and incomparable source of power from which each generation can draw.

The child should understand the Bible, not as a book of magic and mystery, but as the source of that power. He can identify himself with the persons who were inspired to write, and with those who have been inspired by the writing. He begins to discover basic facts of how the Bible has developed and come to be in its present form. He can appreciate the sacrifice and work of Christians throughout the ages have made it possible for him to have the Bible. He can begin to feel the power of the Bible through hearing it read and beginning to read for himself. Such understandings can lead a child to worship.

Note the article "Worship and Today's Child," by Lena Clausell, in this issue.

### Additional Resources:

SONGS FOR USE DURING THE MONTH: See the section: "We thank thee for the Bible" in *Hymns for Primary Worship*<sup>1</sup>

STORIES ABOUT THE WRITING OF THE BIBLE: A prophet writes a book: Jeremiah 6:1-4, 17-18; Luke writes a Gospel: Luke 1:1-3; Luke writes another book: Acts 1:1-2; Tertius writes a letter at

Supervisor weekday church schools, Southeast side, Chicago; Curriculum writer, General Conference Mennonite Church.

Paul's dictation: Romans 16:22; Paul himself writes a letter: Philemon 1.

STORIES ABOUT THE USE OF THE BIBLE: Ezra reads to his people from the book of the law: Nehemiah 8. Jesus reads aloud from the Scriptures in the synagogue: Luke 4:16-21. Paul reminds Timothy of the way he was taught the Scriptures: II Timothy 1:1, 3; 14-16. A foreigner reads some verses from the Scriptures: Acts 8:26-38.

BOOKS OF STORIES OF THE BIBLE: *Around the World with the Bible*, Rinden, Friendship Press; *Stories of the Book of Books*, McGavran, Friendship Press; *Seven-Minute Stories for Church and Home*, Kelsey, Abingdon—the section, "When Old Scrolls Were New."

### Advance Preparation:

Choose your "cast" for the tableaux in the second worship service, and practice with them briefly before the worship begins. You may wish to order from the American Bible Society, 450 Park Avenue, New York 22, N.Y., samples of Braille for use on the third Sunday. The Society will send its catalog of resources on request.

### 1. The Bible Comforts People

CALL TO WORSHIP: "Come with hearts rejoicing"

INVOCATION: Be near us as we worship thee, our Father, God, today. Listen to each prayer of ours, and to each song of praise.

SILENT PRAYER; PRAYER RESPONSE

SONG OF PRAISE

POEM: "Friends of Jesus remembering," from page 30, March 1960 *International Journal*

TALK: "A Very Important Letter"

Jesus told his helpers that they should go into all the world and tell people about him. A great man who became a follower of Jesus decided to do just that. He went to many places in the world, telling about Jesus and starting Christian churches. He was the missionary Paul, who lived about the same time that Jesus did, but much longer.

One of the faraway places to which Paul traveled was Philippi. The people who lived in this city were called Philippians.

When he got to Philippi, Paul found a small group of people who were Jews, as Jesus and Paul were, and who met on the banks of a river for their worship. They listened eagerly as Paul told them about Jesus: some of the people he had healed, some of the stories he had told, some of the great thoughts in his sermons. They were very excited when he told them that Jesus was really the Son of God and had told them and shown them what God was like. The people of Philippi decided to become followers of Jesus, too.

Paul stayed with them a long time, teaching them and helping them, but the time came when he said he must leave Philippi. The new Christians did not want him to go, but they knew that Paul must

<sup>1</sup>*Hymns for Primary Worship*, Westminster or Judson Press.

go to tell other people about Jesus. Sadly they said goodbye to him.

Paul traveled to other countries, but he did not forget the people at Philippi, and the Philippians did not forget Paul. They thought about each other and prayed for each other.

One day Paul heard from a messenger that the Christians at Philippi were having some unhappy times. People were making fun of the new friends of Jesus. They did not like them; they said they were not good people. They had even put some of them in jail because they would not stop telling about Jesus.

Paul wanted to help the Philippians. He could not go to visit them, but he could do something else: he could write them a letter.

At Philippi the news spread quickly. "A messenger has brought us a letter from Paul!" Anxiously the people gathered, waiting to hear what Paul had written in his letter to them.

LETTER: With the help of several translations, tell in your own words what Paul wrote: His gratitude for their remembrance of him, Philippians 1:3-4; for their prayers, 1:19; his hope, 2:10-11; his message for them to be joyful and to tell God of their needs, 4:4-7.

The Philippian Christians never grew tired of hearing their letter read again and again and again. Listening to the letter helped them to remember to tell God about the things they needed. It helped them to remember to "rejoice" and not to be unhappy. It helped them to remember to live as Christians.

The Philippians took very good care of their letter from Paul, for they wanted to keep it so that their children could read it when they grew up. Nothing must happen to their precious letter.

Many, many years later the Philippians still had their letter from Paul. Other Christians in other places had letters from him, too. They shared copies of their letters with each other. All of the letters helped the people to feel close to God. All of the letters helped them to love Jesus more and helped them to live as Jesus taught.

Some time later the church leaders decided that the letters of Paul were so valuable and so important that they should all be put into one book, and copies made of the book. Then everyone could have all of the letters to read.

(Open your Bible to the book of Philippians and let one of the older children read the title.) The very same letters which Paul wrote to new Christians in that long ago time, are still in our Bible today.

SONG: "Rejoice, rejoice"<sup>1</sup>

PRAYER: Offer thanks for men like Paul who preached the good news about Jesus, and for those who kept his writings safe so that we could be helped by them today.

### 2. The Bible Helps People to Be Brave

(See No. 1, above for suggested opening of service.)

VERSE SPEAKING CHOIR:

Group 1: Rejoice in the Lord always.

Group 2: Again I will say, "Rejoice!"

Solo: Do not worry about anything.

Two Voices: Tell God what you need in earnest and thankful prayer.



All: And the peace of God will be with you.

PICTURE POSING: "A Message of Help to New Christians"

(Plan beforehand with the children who will pose each scene. If you wish, have strips of cloth for simple head-dresses and shoulder drapes. Find additional material for the narrations accompanying each scene.)

Scene ii: Paul telling Corinthians the message of Jesus. (Group listens as Paul preaches.)

Narration: The people at Corinth worshipped many gods. Paul came to tell them that there was only one God, the Father of Jesus, and that they might become followers of Jesus and believe in God who sent him. (Learn more about Corinth from a commentary or Bible Encyclopedia.)

Scene iii: Paul with Aquila and Priscilla, saying goodby to the Corinthian Christians.

Narration: Paul, a tentmaker by trade, lived while at Corinth with another tentmaker and his wife, Aquila and Priscilla, who also became the followers of Jesus. They went with Paul when he left Corinth. (See Acts 18.)

Scene iii: Paul dictating a letter to a scribe.

Narration: Messengers brought word to Paul that the Christians in Corinth were having a hard time. They were the only ones who worshipped God and their worship was so different from the other people's that the people made fun of them. Paul knew that it was not pleasant to be laughed at, so he wrote them a letter and sent it by a messenger.

Scene iv: The people of the Corinthian church listen as letter is read.

Narration: The Christians at Corinth were lonely and discouraged. Some of them wondered if they should go on trying to be the followers of Jesus. Then a messenger brought a letter from Paul!

(In your own words tell the message of the letter. [See I Corinthians 1:1-4, and 16:13-14] and how it helped the Christians at Corinth to renew their love for God and to gain strength to follow the way of Jesus.)

PRAYER: We thank you for the way that the words in our Bible helped the people to be strong and brave. May they help us, too, to be better followers of Jesus.

### 3. A Bible for the Blind

VERSE SPEAKING CHOIR: (As in No. 2 above)

STORY SYNOPSIS: "Magic in His Fingers"

Anyone could tell by looking at Pal how Billy felt. Pal was a dog especially trained to lead blind people, and he always acted as Billy did. If Billy was happy, Pal frisked playfully about the house. But today Pal lay crouched on the floor, whining in a most pitiful way.

Billy, who had been without his sight since a recent accident, turned over the pages of a Bible that he could not read. In church school this morning he had been unable to take his turn when the members of the class had read their verses. Billy had declared that he never wanted to go to church school again.

(Develop the story along the following lines:)

(A big thrill in Billy's life comes when he and Pal are sent away to a school for the blind. There Billy learns to read by feeling little raised dots with his fingertips.)

(On his return home Billy is presented with a Braille Bible. Because of its thick pages, it is bound in four volumes. As the family gathers for worship on the evening of Billy's return, Billy tells of his experiences in the school and of the friends he has made who are also blind. Then he reads for the family, "Oh give thanks unto the Lord for he is good." The family then expresses its gratitude to God for the fact that Billy and his new blind friends can read with their fingers.)

(The next Saturday finds Pal frisking happily about the house as his master prepares the part the church school teacher has asked him to read for the others.)

(During the worship at church school on Sunday, Billy sings with the others.)

When it is time for his part Pal leads him to the front and Billy's fingers run smoothly across the page as he reads Psalm 146:1-2. [Read]

(The other children watch admiringly as Billy reads, trying to see if they find the magic in his fingers.)

BRaille SAMPLES: Pass out the same strips of Braille. (See "Advance Preparation.") Give time for the children to feel them and talk about Bibles for the blind.

SILENT PRAYER: Lead the children in silence to express, each in his own quiet way, their thanks to God for the fact that blind people too may have the words of help from the Bible.

### 4. A Most Important Book

STORY: "A Bible for Mary Jones"

Imagine how strange it would be to see a Bible chained to the pulpit in a church. That's the way it was in the church to which Mary Jones went.

Mary lived in Wales with her mother and father. Because her family was poor, Mary was used to going without some of the things she wanted. She was used to wishing for dolls, and clothes, and a pretty house; and she was used to hearing her mother say, "We cannot afford to buy them."

Mary's mother told her many stories from the Bible, and Mary learned many verses as she could, so that she could say them to herself. But Mary had no idea what a Bible looked like because she had never seen one.

Then one night, for the first time, Mary went to church. And there Mary saw a book — she saw a Bible! It was a great big book, with a heavy black cover. Mary stretched her neck to get a better look at it. She wanted to see the letters on the page.

Then Mary noticed something strange. The Bible was chained to the pulpit. "Why?" she wondered at first, and then she thought, "Oh, I know. There are many Bibles. Only the rich people can have one. If they don't chain the church Bible, someone might take it."

The minister stood to speak. Mary watched as he turned the big pages and listened as he began to read: "And seeing the multitudes, Jesus went into the mountain, and taught them, saying, 'Why, I know that story!' Mary thought, 'Mother has taught me some of the verses!' Mary was so excited that she could hardly sit still."

As Mary was listening to the minister read she was making a big wish. It was a wish for a doll or clothes. There was something else that Mary wanted. In fact, there were two somethings! She wanted to learn to read, and she wanted a Bible.

"If only I could read, mother," chattered Mary on the way home, "I wouldn't have to tell the stories to you. I could read them to you."

"But we have no Bible," said Mother, and she added the words that Mary had heard so many times before. "And we cannot afford to buy one."

This wish of Mary's was bigger than any she had wished before, and Mary was determined that somehow, in some way she would learn to read and she would get a Bible.

Mary did learn to read, and she discovered that some neighbors who lived two miles away had a Bible. Many times Mary knocked at the door of their home.

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asked. "May I read your Bible?" and Mrs. Evans always kindly invited her in to sit by the window and read the Bible just as long as she wished. It's not like having a Bible of my own, though," thought Mary as she walked home. "I can read it only if I walk two miles to the Evans home, and I can't read it to my mother and father. I must have a Bible of my own!"

Mary worked long and hard to help her mother and her neighbors, and she saved every penny she could. Some day she would have enough to buy her own Bible. One day, six long years later, Mary counted her money. She had enough! She could buy her own Bible. There was still one problem. She couldn't just go to the store and buy a Bible, because the stores in her town didn't have any. The nearest place where Bibles were sold was a town called Bala, and that was twenty-five miles away.

How would Mary get to Bala? There was no one to take her. "Then I'll walk!" she decided. People tried to stop her, but you can't walk twenty-five miles. That's much too far!" But Mary had wanted her Bible for so long that she could not stop.

Mary put the precious coins in a little bag and very early one Spring morning she started on her way. In one hand she carried a bundle with her money and the other hand she carried her shoes. She didn't wear out her only pair of shoes while walking, and have shabby shoes when she got to Bala.

One day Mary walked. Very often she stopped to shake her little box of coins to be sure that the money for her Bible was still there, and then she walked on more. At lunch time she ate some of the food from her sack and then she walked again. When she grew tired of walking it helped to sing hymns and to remember some of the verses that she knew. At bedtime there was only a little food left in her sack. She ate it and then a very tired Mary got up to walk the rest of the way.

It was night when Mary reached the end of her long journey. It was too late to buy Bibles because the stores were already closed, but Mary had a plan. She went to the home of a minister, Mr. Charles, and told him why she had come. "I'll go to the man who sells Bibles the next thing in the morning," he said. "But how you must come in and have a good supper and a night's rest."

Happily Mary lay down to sleep. Tomorrow her wish would come true!

There were many people at the store the next morning who wanted Bibles, but there were only a few Bibles to sell. "I am sorry," said the man. "The Bibles I have left have all been promised to other people."

Mary thought she would not be able to stand it. All the years of saving money and all the miles of walking had been for nothing! Great tears rolled down her cheeks and dropped to the floor.

Then Mr. Charles told Mary's story. When the man who sold Bibles heard how Mary had learned to read, and how she had saved her money for six long years, and how she had walked twenty-five miles to buy a Bible, he told the others, "I must let her have one of the Bibles. I cannot refuse her." The others nodded their heads. Then, handing Mary a big beautiful Bible, the man said, "Here is your Bible. This Bible is for you."

As Mary held the Bible close a big

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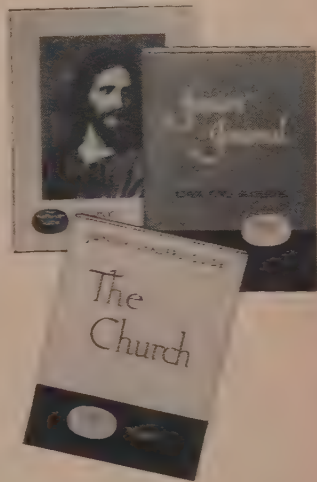
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smile took the place of her tears. She thanked all of the people and then began to skip down the road to take her precious new Bible home.

At last Mary Jones had her very own Bible to read in her own home whenever she wished. At last her wish had come true.

But this is not the end of the story. Mr. Charles, the minister, went to London and told of Mary Jones, who thought that the Bible was so important that she saved her money for six years and walked twenty-five miles to get one. The people who heard the story were sorry that there were not enough Bibles so that everyone could have one. They decided to do something about it. They started a Bible Society and asked people to send them money so that they could print more Bibles. They worked hard to get enough Bibles, and soon they were sending Bibles all over the world. And as they did, they never forgot the story of Mary Jones.

## 5. A Service of Praise for the Bible

SCRIPTURE: Psalm 119:105; Matthew 24:35; Acts 17:11. See also "Additional Resources," above.

SONGS: See "Additional Resources"

POEM: "For Thy Great Book of Stories," by Wilhelmina D'A Stephens—words of the song in *Hymns for Primary Worship*, No. 118.

POEM: "The Word of God," by Nancy Byrd Turner, page 97 in *Hymns for Primary Worship*

LITANY: Write a litany in praise of those who wrote the Bible, those who saved and collected the writings, the fact that even the blind can read this wonderful book, and that nearly all of the people in the world can have the Bible in their own language.

is not a time to learn to sing new hymns. If in these services unfamiliar hymns introduced, the message of the word should be presented in such a way as to enhance worship. The hymn tune may be played as the prelude or, if suitable, background for a meditation and prayer period. A good recording of the hymn might be used. Be sure that at some preparation time your group has opportunity to learn the hymn.

There are many ways that these hymns can be presented to give variety to the worship periods, but you may prefer to follow a similar pattern all month long. One service is outlined in some detail and suggestions are given for planning other services.

If possible, borrow the congregational hymnals for use in your department all month. The worship committee could be responsible for seeing that sufficient copies are brought to the room each Sunday and returned to the sanctuary by the time they will be needed the following Sunday.

### RESOURCE BOOKS:

*Lyric Religion*, by H. Augustine Smith, Appleton-Century Company, \$4.00.  
*The Gospel in Hymns*, by Albert Edward Bailey, Scribner's, \$6.00.

*The Use of Music in Christian Education*, by Vivian Sharp Morsch, Westminster, \$3.00. See especially the chapters "Music and Worship" and "The Study of Hymns," and also the list of recordings.

*They Sang a New Song*, by Ruth Mack, Abingdon, \$3.50.

### WORSHIP SETTING:

Perhaps your worship committee would like to work out some musical symbols to use—such as drawing a staff on cardboard. At this time of the year a vase of spring flowers is always appropriate. On certain Sundays you can probably find pictures which seem to point up the message of the hymn under consideration. For example, if you are featuring a prayer hymn you might display Miller's "The Angelus" (available from Art Prints, Inc., Westport, Connecticut, \$4.00 in 16 1/4"x19 1/2" size, or small price for 50¢), or Durer's "Praying Hands" (also available from Artex, a 10 1/2"x7 1/2" print at \$2.50).

### CALLS TO WORSHIP AND SCRIPTURE:

Many selections from the Psalms can serve as inspiring calls to worship for supplemental scripture reading each month. Here are some possibilities:

Psalm 95:1-3a  
Psalm 96:1-4a, 7  
Psalm 98:4-6  
Psalm 100  
Psalm 108:1-4  
Psalm 150

Use your concordance to find New Testament incidents which refer to the use of hymns and singing.

Another source for material to use as calls for worship might be portions of hymns.

## Suggestions for One Service This Month

THEME HYMN: "Faith of Our Fathers"

For one Sunday of Family Week either the first one this month or the second, which is often called the "Festival of the Christian Home" instead of Mother's Day—a suitable hymn would

### THEME FOR MAY:

*Hymns of the Church*

NOTE: The article "Worship and Today's Child," by Lena Clausell, in this issue, will be of interest to the leader. For further information about hymns, see the junior high worship resources in the October 1958 issue of the *International Journal*, page 34, and the senior high worship resources in the March 1959 issue, page 39.

## To the Leader

The worship resources for May are concerned with some of the hymns of the Church. Junior boys and girls have the opportunity, at least occasionally, of participating in congregational worship services. Some churches are emphasizing family worship services; others arrange for children to attend a portion of the regular worship service each Sunday or a special service once a month; in still other churches regular attendance on the part of junior aged children is encouraged. Some participation in worship with adults in the church sanctuary is an important experience for all juniors. If these worship experiences are to be most significant for them, the boys and girls should become acquainted with some of the hymns which are used.

This series of services should contribute toward fulfilling this need.

The hymns which are chosen for emphasis should be those which, with interpretation, can hold real meaning for the boys and girls in your group. Some of the hymns may be new to most of them. Others may be familiar, but the service can point up new meanings or the hymn can be made more significant through the introduction of the story of its writing, information about its author or composer or about some particular situation when it was sung.

For the most part the choice of the exact hymns to be highlighted is left to you. Although there is a large number of hymns which are used almost universally, only you can decide which ones would be most helpful for your own group of boys and girls. Be sure the hymns you choose are good ones—that the poetry and the music are both worthwhile. The words may well be beyond the easy reach of your boys and girls, but should not be so difficult that they cannot be made meaningful. Do not expect your boys and girls to understand the complete message of the hymn. They will be singing it for years, and its meaningfulness should increase with the passing of time. However, be sure there is a message in the hymn for your group and that it is not built on theological concepts or symbolism which is not yet significant to your juniors.

Keep in mind that a worship service

\*Director of Leadership Education and Weekday Church Schools, The Church Federation of Greater Chicago; writer of curriculum materials, *The Five Years Meeting of Friends*.



h of Our Fathers." Explain that  
ers, too, have suffered for their faith  
stood firm in times of persecution as  
as during times when everything is  
well, which takes a different kind  
ith and persistence than is required  
nes of trial.

ATURE:  
stable Scripture for use today would  
Timothy 1:5, which indicates that  
realized that part of the credit for  
thy's faith was to be attributed to  
mother and grandmother. Acts 16:20-  
and other passages in Acts tell about  
imprisonment of some of Jesus' fol-  
ers. Psalm 96:1-4a and 7 might be  
as the call to worship.

SHIP SETTING:  
You might want to look in your picture  
for an illustration of some New Tes-  
tent story of Jesus' followers who  
e put in jail or a picture from later  
ch history which would show a simi-  
ent. Or you might like to use a pic-  
of a family at worship either at home  
t church.

ON INTERPRETATION:  
his hymn is strong stuff, even for  
ts. Too often it is sung glibly—espe-  
y the second stanza—without the  
er meaning what he is saying or per-  
s even noticing what he is singing.<sup>1</sup>  
singer is reminded of the cost which  
een paid for the faith which is his.  
n today there are people whose faith  
osting them their freedom, their fam-  
y, and perhaps their lives.  
ne way this hymn might be inter-  
ed would be through a worshipful  
ussion. This might be followed by  
paration of a paraphrase of the poem.  
alk about the meaning of the expres-  
sion, "Faith of our fathers." Who are  
"our fathers"? What is this faith we are talk-  
about? Why does it make us feel joy-

ouch briefly on some incidents which  
group has learned about in study of  
New Testament or later church his-  
y, when people were imprisoned for  
r faith. An opportunity might be of-  
red here to call attention to some spe-  
heroes in your own denomination.  
your group give some definite  
ght to the idea "in heart and con-  
science free" and think about the fact  
true freedom doesn't necessarily  
an physical freedom. Refer to the fact  
people in some of the younger  
rches in Africa and Asia have some-  
es been disowned by their families  
have suffered severe persecution  
en they have accepted Christianity.  
ny people have been imprisoned for  
science's sake.

ive recognition to the fact that the  
two lines of the second stanza<sup>1</sup> reflect  
ething of the times when it was writ-  
as in that period martyrdom was  
sidered glamorous. However, it isn't  
easonable to believe that situations  
y develop which may mean that mod-  
Christians, too, might lose their lives  
the sake of their faith. Certainly many  
een led into dangerous situations  
ause of their Christian concern for  
ers.

ote the thought the author expresses  
arding loving our foes as well as our  
nds. Give serious consideration to  
at this attitude means in the day-by-

his stanza is omitted in some hymnals.  
eads:  
r fathers, chained in prisons dark,  
e still in heart and conscience free,  
blest would be their children's fate,  
hey, like them, should die for thee."

day lives of boys and girls, as well as  
thinking about how it could affect inter-  
national situations if Christian people  
learned to really love their enemies.

Point up the relationship this hymn has  
to this week's commemoration of the  
Christian family and the blessing that  
comes to boys and girls who have Chris-  
tian parents. At the same time, be sensi-  
tive to the situation if there are those in  
your group from unchurched homes.

#### MUSIC:

If the boys and girls in your class have  
sung this hymn in church worship serv-  
ices or in church school, you may decide  
it would be well to sing it at the begin-  
ning of the service today and again after  
the discussion when it can have new  
meaning. Choose other hymns which you  
feel will help provide a unified service.

## Ideas from Which to Choose for Other Services This Month:

### 1. Our Own Hymn Writer

Almost every denomination has some  
member who has written at least one  
hymn or composed a hymn tune which is  
used almost universally in the Protestant  
Churches. One Sunday choose a hymn  
which has significance to your group  
because it belongs to them in this special  
way. (See list below under No. 5.) For  
example, Methodists could choose a  
hymn written by Charles Wesley and  
Lutherans might decide to use Luther's  
"A mighty fortress is our God."

Some biographical information about  
the writer or composer and some facts  
about the writing of the hymn should  
probably be included in the service. Fur-  
ther plans will be largely dependent on  
the hymn which is being emphasized.

### 2. An Audio-Visual Service

You—or your worship committee—  
might like to discover slides which would  
illustrate and enhance the meaning of a  
hymn. "God who touchest earth with  
beauty" and "Day is dying in the west"  
are examples of hymns which might be  
used effectively in this manner. There are  
many others. Such a service would em-  
phasize appreciation more than interpre-  
tation, but enough interpretation should  
be given so that you are sure the message  
of the hymn is understood. Keep in mind  
that the purpose in the writing of the  
two hymns named, and similar ones, is  
to clarify a message for Christian living  
and to enhance worship. In the first hymn  
mentioned note that each facet of nature

mentioned is compared with some phase  
of a strong Christian life, and that the  
entire hymn is a prayer. "Wait and wor-  
ship" in the midst of nature's beauty, is  
the message of the second hymn.

Care must be taken with the mechan-  
ics of projection; the slides should be in  
order, and the equipment tried out in ad-  
vance. The use of projected material in  
a worship service is difficult but can be  
very rewarding. Someone who can read  
with feeling might read the appropriate  
lines as each picture is shown.

### 3. Interpretation Through Rhythmic Movement

Another way to make a hymn live for  
your boys and girls would be through the  
use of simple rhythmic movement.  
Choose a hymn which would lend itself  
to interpretation in this way. An exam-  
ple would be "There's a wideness in  
God's mercy" or one of the most univer-  
sally loved of the Negro spirituals.

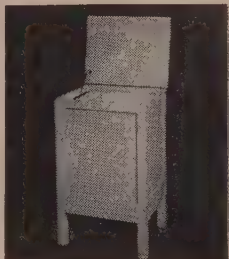
The most effective way to use this art  
form in worship would be by planning in  
advance the type of movements which  
would be appropriate to interpret the  
different ideas, so that several sugges-  
tions could be made in each case, and the  
most appealing one chosen. However, if  
a hymn were used which could be easily  
interpreted in this way, it might be pos-  
sible to attain a worshipful experience  
without advance preparation. In discuss-  
ing ways to express each idea in rhyth-  
mic movement, make sure that the idea  
itself is understood.

As an example of what can be done,  
here are suggestions for a simple way to  
interpret the first stanza of "In Christ  
there is no east or west." Turn slightly  
in each direction, as mentioned in the  
song, reaching the lower arm out grace-  
fully, with the index finger extended

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easily. To express "one great fellowship of love," face forward with arms outstretched and raised upward a little above the shoulders, to indicate that this fellowship of love comes from God. Lower the arms, while still outstretched, and point the hands downward to express "the whole wide earth." In using an upward movement to suggest the idea of God, be sure there is no feeling that God is limited to a heaven above the skies. Relate the idea to the expression in the second stanza, "high communion."

#### 4. "Our God, Our Help in Ages Past"

This is a beautiful hymn with an encouraging message for everyone during the trying days in which we are living. However, much of it is difficult even for adults to understand.

The pianist might use it as the prelude. A good recording of the hymn, sung by

some choral group, would serve as a helpful preparation for the interpretation period. One source would be in Volume II of "So Will We Sing"—an album of LP records prepared by the Broadcasting and Film Commission of the National Council of Churches.<sup>2</sup>

One approach would be to compare the hymn with the ninetyeth Psalm, on which it is based. Someone could read the appropriate verse or verses from the Psalm and someone else read responsively the appropriate lines from the hymn. If you have a worship committee, it might be responsible, with your help, to work out this portion of the service. Perhaps your group would like to reword difficult phrases in a way which will be clearer.

<sup>2</sup>Can be ordered from Broadcasting and Film Commission, 475 Riverside Drive, New York 27, N. Y. The album consists of three records and costs \$10.00. It contains many songs which you would find of value.

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## 5. Many Churches Share The Gift of Song

One service might highlight the that members of many denominations have written hymns which help to enrich our worship services. Recognition of interchange of worship resources would point up the ecumenical elements much of our worship. If a worship committee helps to plan these services, members might like to examine a few hymns of worship of their own churches, neighboring churches. They could learn about the background of the authors, composers of the hymns used, with the help of a book such as *Lyric Religion: The Gospel in Hymns*.

Here are some hymns which might be used in such a service:

Anglican: "For the beauty of the earth"

"We give thee but thine own"

Baptist: "My country, 'tis of thee"

Congregational: "I would be true"

"In Christ there is no east or west"

Lutheran: "A mighty fortress is our God"

Methodist: "Day is dying in the west"

"Where cross the crowded ways of life"

Presbyterian: "This is my Father's world"

"Thy work, O God, needs many hands"

Quaker: "Dear Lord and Father of mankind"

"O brother man, fold to thy heart"

brother"

Roman Catholic: "Faith of our fathers"

living still"

(Has been revised some for use by

Protestants)

"There's a wideness in God's mercy"

Unitarian: "Forward through the ages"

"Nearer, my God, to thee"

Reference is made here to the church

affiliation of the people who have given

us the words to the hymns. You might

like to discover, also, the denominational

background of the composers, which is

not noted here since the same tune is

always used.

You will note that different types of

hymns are included in this list; for example,

prayer hymns, offertory hymns, hymns

of praise. The words of some of the

hymns might be read as poems; familiar

hymns, such as "My country, 'tis of thee"

might only be mentioned with information

as to its source.

## 6. Hymns of the Nations

A similar service might be planned centered around the idea that people from many nations have contributed to our hymnbooks. Here is information regarding a few hymns which you might consider incorporating into such a service:

Jewish: "The Lord is in his holy temple"

English: "For the beauty of the earth"

"Faith of our fathers! living still"

German: "A mighty fortress is our God"

"Now thank we all our God"

"Praise to the Lord"

Italian: "All creatures of our God and King"

Scottish: "O worship the King, all glorious"

American Negro: "Lord, I want to be a Christian"

American: "Joyful, joyful, we adore thee"

"O Master, let me walk with thee"

Many times the words of a hymn sung with a hymn tune composed

someone from a different country than

that of the writer. Consideration could

be given to this in the service which you plan.



# Junior High Department

by Olive L. JOHNSON\*

TIME FOR MAY:

g Unto the Lord

## the Leader

he Psalms of the Bible form the basis much of our great religious music.

describing the Psalms a writer for

*Interpreter's Bible* says that many ions of the Old Testament are to be

cribed as the words of man addressed man, especially the historical parts.

er parts purport to be the words of

addressed to man, especially the phetic writings. The Psalms, how-

er, have the distinction that, to a de- not present in any other part of

Bible, they contain the words of man ected to God in praise, thanksgiving, supplication. Is not that worship?

ne of the most moving expressions of, vehicles for, man's approach to God

been music. "Christianity has ever n a singing religion. Out of the deep-

xperiences of Christians it has come hey have bowed before God in wor-

and adoration, as they have lifted r hearts to him in gladness and joy;

hey have sought his guidance in peril crisis, as they have walked with him

ugh disappointment, tragedy, and row"

properly prepared for, the great music he church can offer to youth a depth

experience of worship significant in r growth toward God.

With this in mind, it is suggested that theme for worship in May be, *Sing to the Lord*. In order that such services

meaningful, an able pianist is needed. group or a soloist thoroughly familiar

the hymns to be sung is needed to d in the singing. Careful interpretation

the hymns will deepen their meaning use.

is suggested that some time before se services are to be used a com-

tee of junior high members meet with r adult leader; that they study the

ns of their hymn book and choose ymns to be used for the month of

y. This group would learn to sing the ns and would plan for their inter-

retation. Perhaps the organist or choir ector would help the committee pre-

are for this series of services, and per- s one or two of the fine adult singers

the church would assist the young ple in singing the hymns.

he hymns and the interpretations en here are merely suggestions. Your

ng people, as they plan, if they care- ly study the words and listen to the

Teacher of Youth in Wilmette Congre- tional Church, Wilmette, Illinois. Edu- ational Therapist, National College of ucation, Evanston, Illinois.

Guiding Intermediates in Worship, by elle Blanton Barber

music, may find others more meaningful. Books helpful in the study of hymns are *The Gospel in Hymns* by Bailey (Scribner's); *Lyric Religion* by Augustine Smith (Fleming H. Revell Co.); and *Story of Our Hymns* by Arman Hauessler (Eden Publishing House, St. Louis, Mo.)

In addition to the source books mentioned, from which help in interpretations of hymns may be gained, junior highs, together with their adult leader, may write their own interpretation of some of the hymns. One junior high leader once remarked that it made little difference what hymns were used, because the young people paid little attention to the words. This need not be true if the young people are helped to find out what the hymns really say, and use them as aids in voicing their "Godward" hopes and feelings.

It is further suggested that recordings of great church music might be used as preludes to these services and that the adult leader, by an attitude of worshipful listening, may help the members of the group to listen in the same way, and find that such music does enable them to turn their minds to God.

## Suggested Recordings:

Bach's *Royale Instrument*, Columbia ML 4500

Bach et Zvolle, Columbia KL 5262

*The Quiet Door*, Meditational Music, Hobart Mitchell, Columbia ML 5228

*Treasury of Hymns*, Victor Record LM 1814

*Organ Music of Bach and Mendelssohn* played by Albert Schweitzer, Columbia Record SL 175

*The Messiah*, Columbia M2L-242 or Victor LCT 1130 and LCT 6401

## Suggested Hymns:

"Joyful, joyful, we adore thee"

"This is my Father's world"

"A mighty fortress"

"I love thy kingdom, Lord"

"Jesus shall reign where'er the sun"

"Our God, our help in ages past"

"Holy, holy, holy, Lord God almighty"

"O beautiful for spacious skies"

"God be in my head"

"Gloria Patri"

## Suggested Order

### of Services:

PRELUDE: Recording of great church music.

MEDITATION BY LEADER

FIRST HYMN, preceded by interpretation, then sung by the group with leadership by the choir or adult soloist.

SECOND HYMN interpreted and sung.

OFFERING AND DEDICATION

SILENT PRAYER, concluded by BENEDICTION and softly played Amen.

## Hymns Interpreted:

*Joyful, Joyful, We Adore Thee*, suggested by Psalm 145:10.

The words for this hymn of joy were composed by Dr. Henry Van Dyke, who was a preacher, a college professor, and a writer. He was a man whose religious convictions were based on firm faith in God and a love of his fellow men.

Notice this hymn. "Every line of the first stanza sounds forth the note of praise and joy." In the second stanza "Dr. Van Dyke would have man join the forces of nature in a glorious song of joy." In the third stanza he gives us a deeply satisfying picture of God when he says, "Thou art giving and forgiving, Ever blessing, ever blest, Well-spring of the joy of living, Ocean-depth of happy rest."

The hymn tune was arranged from Beethoven's *Ninth Symphony* by Edward Hodges. The majesty and grandeur of the music provide a perfect setting for the fine words of Dr. Van Dyke in this hymn of Christian joy.<sup>2</sup>

*A Mighty Fortress is Our God*, inspired by Psalm 46.

This hymn was written by Martin Luther at the time when he was struggling against the Roman Church because of the abuses he saw there. In his struggle he gave to the people of Germany the Bible in their own language and the hymn book so that "God might speak directly to them in his Word (the Bible) and that they might directly answer him in their songs."<sup>3</sup>

In this great hymn Luther pictures the wrongs suffered by the people and says that God alone is their helper, as he is ours. He says in stanza two that Jesus Christ is the leader in whom to place complete trust. He concludes in verse four as he strongly affirms that God's spirit is a gift to us which will endure forever.

It is thought that Luther arranged the melody from an old Gregorian chant.

*This is My Father's World*, inspired by Psalm 24:1.

This hymn was written by Dr. Maltbie D. Babcock. He was a minister who especially understood the students of his day. He was a fine athlete, a good counselor, and an excellent minister.

He had a strong working faith in God and a great love of nature. His sureness that goodness will triumph is well expressed in the third stanza when he says, "That though the wrong seems oft so strong, God is the Ruler yet."

In *Lyric Religion*, by Augustine Smith, is a suggestion for combining this beautiful hymn with biblical quotations and other fine poetry in which two readers might read the material from the Bible, and the total group the words of the hymn in a reader-and-response fashion.

*Holy, Holy, Holy, Lord God Almighty*, inspired by Isaiah 6:2, 3.

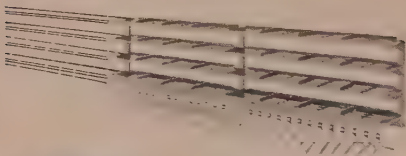
Reginald Heber was the young vicar of a church in England. He was convinced that good singing of good music was a vital part of a church service. He started writing hymns to enrich his services, and so successful was he that

<sup>2</sup>*Lyric Religion*, by Augustine Smith

<sup>3</sup>*The Gospel in Hymns*, Bailey

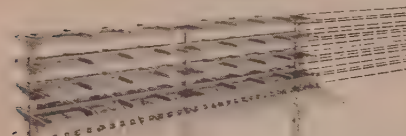


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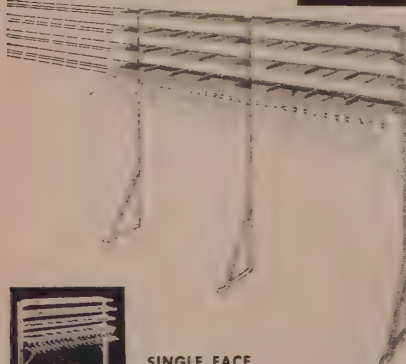
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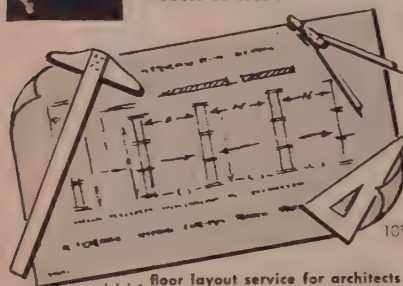
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almost all of his hymns are still in use.

He was a remarkable person. As a boy when he went away to school he had to have his pocket money sewed in his pockets, or he would give it away to the first person in distress. He was vicar in England in the same parish for sixteen years. At the end of that time he consented to be appointed Bishop of Calcutta, where he served all India, Ceylon, and Australia. He served this vast parish only three years before his death, but in that short time found worshippers thronging to hear him.

This hymn consists of words that seek to say what God is like. Notice the first stanza: God is Lord; he is merciful and mighty. In the third stanza, God is holy: "perfect in power, in love and purity." What better assurance can we have that the God we worship is a God of care and strength and love?

*O Beautiful for Spacious Skies* (Suggested as a fitting hymn to be used on May 29)

This hymn was written by Katherine Lee Bates as the result of two experiences she had. One was seeing the "Alabaster City" built on a Chicago lagoon for the Columbian Exhibit of 1893; the other was her view from the top of Pike's Peak, Colorado. Miss Bates was overwhelmed by the richness of God's gifts to America, but recognized that the glory of America would not be "undimmed by human tears" unless men of America yielded to God's guidance. Listen to her words in the second stanza, "God mend thine every flaw, Confirm thy soul in self-control, Thy liberty in law," and in the third stanza, "May God thy gold refine, Till all success be nobleness, And every gain divine."

## 1. I Will Sing to the Lord with Thanksgiving.

PRELUDE: (See "Suggested Recordings" above)

THE LEADER:

Music has always been an important part of worship. In early Hebrew times the choir usually sang an anthem of praise in the Temple. Psalm 98 was a favorite one. Good music can always help us worship God. We have listened to some great recorded music this morning.

Let us now look at our hymn books. You will notice that there are hymns of adoration and thanksgiving, hymns concerning God's love and care, Christmas hymns, hymns of prayer and hope, hymns concerning the church, hymns of loyalty and courage, friendship and peace. For the next few minutes let each one study the hymn book. Select a hymn which you think has special meaning. All your selections will be turned over to our worship committee. They will study them and choose from them the very finest to use as we worship in song the rest of the Sundays this month. It will be important for the committee in choosing hymns to consider carefully the hymn tunes also, for it is necessary to have good music to match good words if the hymn is to be worthy of being an instrument of worship.

(Allow time for group to study the hymns and choose one.)

When people are thankful it seems natural to sing. Think of the many things

we have for which we are thankful—give God thanks as we sing together. HYMN OF THANKSGIVING: "Now thank all our God," or "Father of lights." OFFERING AND DEDICATION PRAYER HYMN: "Dear Lord and Father of mankind" (Hymn might be played softly as the members of the group bow their heads in silence. The leader might then be sung quietly as a concluding prayer.)

BENEDICTION

AMEN (Played on the piano)

## 2. I Would Be True

PRELUDE

CALL TO WORSHIP: Psalm 15:18-19

LEADER'S MEDITATION: Read the hymn "I would be true, for there are those who trust me."

This poem was written by Howard Arnold Walter when he was three years old. He was in Japan at the time and sent the poem home to his mother in a letter. She felt that it was a poem that many other young people would like to say to their mothers so she sent it to *Harper's Magazine* which it was published. The poem was not intended as a hymn, but it was combined with a hymn tune by Joseph Y. Peek, and appears in almost all our hymn books.

Many great hymns have been written to express the hope of finding the right way to live nobly.

HYMN INTERPRETATIONS (See Resources) SINGING OF HYMNS (See Resources and suggestions)

BENEDICTION

AMEN

## 3. Joyfully We Sing.

PRELUDE

CALL TO WORSHIP: Stanza 1 of *Joy to the World* sung by choir or group of junior highs who have been planning these services.

LEADER:

A few years ago 340 young people for three weeks to learn to sing good music. The group met in the beautiful chapel in Princeton University. At the end of three weeks they sang a stirring program of majestic hymns of the church. People who heard them the first day were amazed at the difference in the way they sang. What made the difference? They had discovered that the hymns had meaning, and they had learned how to make that meaning clear.

INTERPRETATION AND SINGING of hymns of joy. (See Resources)

## 4. All Nature Sings

PRELUDE (See Suggested Recordings above)

CALL TO WORSHIP: Psalm 100

HYMN: "For the Beauty of the Earth" PSALM 96 (read responsively) with the junior highs as leader.

HYMN: "This is my Father's world"

<sup>5</sup>Found in all hymnals

<sup>6</sup>International Journal of Religious Education, Dec. 1958.



ENT PRAYER concluded by the adult  
ader.  
ERING and DEDICATION  
EDICATION  
EN

## Confirm Our Good in Brotherhood

LUDE

CALL TO WORSHIP: "Come ye, and let us  
walk in the light of the Lord. He will  
teach us of his ways, and we will  
walk in his paths."

SCRIPTURE: Deuteronomy 8:1, 7-11, 17-18  
INTERPRETATION and SINGING of *O Beautiful for Spacious Skies* (See Resources)

OFFERING AND DEDICATION

PRAYER

HYMN

BENEDICTION

# Senior High and Young People's Departments

by Anna Mary GABLE\*

HEME FOR MAY:

*Took It Upon Himself*

## Use of a Story in Worship

The services of worship this month are  
anned to make use of the story as part  
worship. "Story-telling is an art in its  
right. Something of the artist must  
er into the telling of the story." There  
many books which give helpful  
dance in learning to tell stories well.  
ere are a few basic ideas for preparation  
a story:

Learn the plot of the story, thinking  
through until you are sure of the  
idents and the way in which they  
ow one another.

Think about the characters until  
seem to know them.

Think about the setting of the story  
il it becomes familiar.

Analyze the story, picking out the  
r main parts: the introduction, the  
y of the story, the climax, and the  
clusion. The climax is the most im-  
tant part, the purpose for which the  
y has been told. The conclusion usu-  
follows immediately.

Practice the story, telling it over  
ver both silently and aloud.

When stories are the central part of a  
rship service the rest of the service  
uld be very simple. The following  
er may be used:

LL TO WORSHIP

HMN

PTURE READING

YER

SPONSE OR HYMN

Worker with young people; wife of  
fessor Lee J. Gable of the Theologi-  
Seminary of the Evangelical and Re-  
med Church, Lancaster, Pennsylvania.  
ee *Storytelling*, by Claudia Royal,  
adman Press, Nashville, Tenn., 1955.  
also the chapter "Use Stories with a  
pose," in *Encyclopedia for Church  
up Leaders*, edited by Lee J. Gable,  
ociation Press, 1959.

MEDITATION OR STORY

PRAYER OR PRAYER POEM

OFFERING

HYMN

BENEDICTION

There is not enough room here to give  
complete stories for each week in May.  
The material given for the first service  
presents an idea, but is not a story in a  
true sense because it does not reach a  
climax. The climax should come in a  
prayer or prayer-poem that follows.

The theme for all the stories is "He  
took it upon himself." They are about  
people who took upon themselves some  
task that needed to be done and devoted  
their lives to it. Stories for the other  
weeks will be found in many collections,  
especially the Friendship Press books:  
*They Reach for Life*, by John E. Skog-  
lund, 1955, or the current books for  
young people, *Windbreaks*, by J. Martin  
Bailey, and *Jungles Ahead*, by Esther D.  
Horner.

## 1. "He Took It Upon Himself . . ."

CALL TO WORSHIP:

"God is spirit, and they that worship  
him must worship him in spirit and  
truth." Let us pray: "Our Father, send  
upon us thy power that it may move us  
to action beyond our own power. Help  
us to be laborers together with Christ,  
that our lives and our work may help  
and encourage others and bring honor  
to Thee. In his name. Amen."

SUGGESTED HYMNS: "Awake, my soul,  
stretch every nerve"; "Where cross the  
crowded ways of life"

SCRIPTURE: Luke 4:16-21

STORY: "He Took It upon Himself"

Although it was not yet four o'clock  
in the afternoon, lights were shining out  
through all the office windows and, from  
the dome down to the last long terrace,  
the State House was aglow with warmth  
and cheer. It was snowing. . . . The

\*From *The Upper Room*, March-April  
1960. Published by *The Upper Room*, Nash-  
ville, Tenn. By permission Marjorie S.  
Terrell.

wind blew from the northeast, and the  
postman said the prophesied blizzard had  
come. A journey of an hour and more  
lay between me and home and so I swept  
my papers into the basket and closed  
my desk.

As I turned to make sure that I had left  
nothing, a line of print in heavy type on  
a torn magazine page . . . caught my eye.  
"He Took It Upon Himself," it said. My  
first thought was that it was a quotation  
from the New Testament; but it looked  
out of place amidst the red lettering of  
the page, so I stopped to read it. It was  
an advertisement. In fine print was an  
interesting paragraph about a man who  
had seen the need of a new type of tire,  
(and) had taken it upon himself the  
problem of finding one. . . .

As I hurried through the State House  
grounds I glanced over at Horace Mann  
looking steadfastly down across the Com-  
mon, all his longings and his dreams pre-  
served even in the bronze face. . . . "He  
Took It Upon Himself"—the words hurled  
themselves at me out of the storm; and  
suddenly I saw him, not in the State  
House grounds but in a little old red  
school house, lighting the lanterns and  
candles and sweeping the floor. The hope  
that men who had promised to come that  
night to hear him speak would not fail  
him stamped his thin face with eager-  
ness. He could hardly wait to tell them  
his great plan—better teachers, and edu-  
cation free to every child. I remembered  
the passing years, the increasing burden  
that he took upon himself and carried  
alone until his burning words summoned  
others to share it, and the fulfillment of  
his hopes drew near.

When I reached Staniford Street the  
children crowded the sidewalk. The snow  
had tempted them to linger on the way  
home from school. . . .

Before I had reached the station I had  
looked into the faces bearing the stamp  
of almost every nation of Europe. Some  
were bright and eager, some pale, thin,  
and blue with cold; many were hard with  
the uncanny keenness developed by the  
city streets in which the children lived  
and played and often slept. Their need  
was great. Suddenly above the noise of  
the heavy trucks and the roar of the  
elevated trains I heard the words, "He  
took it upon himself," and saw the strong  
and kindly face of the man with a passion  
for places where children might play  
under the sky and close to trees, with a  
passion for city homes where children  
might live in the light. . . . I saw the  
transformation of Mulberry Bend and  
heard the voice of Jacob Riis: "I cannot  
sleep for the burden of the city's children  
with their hunger for play and their  
playground only the street, beset with  
danger to body and soul." It was a heavy  
burden but "he took it upon himself."

All the way home . . . the turning  
wheels ground out the words, "He took  
it upon himself—upon himself—himself,"  
until the coach seemed no longer peopled  
with the commonplace men and women  
going home from the work of the day,  
but with the strong and the great, the  
men and women who, like the man in  
the paragraph I had read, had seen a  
need, faced a problem, and assumed the  
burden of its solution. What a company  
they were!

MARGARET SLATTERY\*

Men like Lincoln, Kagawa, Schweitzer,

\*From *He Took It Upon Himself*, by  
Margaret Slattery, Pilgrim Press, 1930. Used  
by permission.



Noguchi, Salk; women like Jane Addams, Helen Keller, Mme. Curie, Clara Barton—we think of these as the great people of the world. But what made them great? Each saw a task that needed to be done and “took it upon himself” to do it. This is the difference between the “great” and the “little” people of the world.

## 2. . . To Make His Home Upright

CALL TO WORSHIP: Psalm 96: 7,8

PRAYER of thanks for families, and of wish for God's presence in the home.

HYMNS: “O gracious Father of mankind”; “Our Father, by whose Name all fatherhood is known”

SCRIPTURE: Psalm 90:1,2; Deuteronomy 6: 1a, 2-7; Matthew 19:13,14

PRAYER for courage to live bravely

STORY: “The Strangers That Came to Town”

The Duvitches were marked people. (They) were immigrants and the first of their nationality to settle in our small town. They were the one struggling family in a prosperous community—and poverty, amid prosperity, is often embarrassing and irritating to the prosperous. They were considered unattractive physically. They were so meek! The Duvitches never fought back. Because they cast their eyes on the sidewalk as one passed them by and spoke only when spoken to, the young Duvitches were considered anti-social.

“I think,” said my father one fine Saturday morning in July, two years after the Duvitches had come to Syringa Street, “that it would be pleasant for Andy, Tom and myself to pitch our tent out at Durston's Pond and spend the night.”

We often had the serene little lake to ourselves but on our arrival that afternoon we found half a dozen male Duvitches in possession. They had been fishing for several hours. Tom and I, Philistines like our friends, ignored the boys, but Father went up to Mr. Duvitch who was fishing from the shore and put out his hand. Mr. Duvitch was a little fellow, a lean, starveling of a man with a kicked-about look. Gratitude for being noticed showed in his mosquito-bitten face as he took Father's hand.

“I know the mosquitoes are biting,” Father went on pleasantly, “but are the fish?”

Proudly Mr. Duvitch exhibited the catch that would probably feed his family for the better part of a week. . . . We pitched our tent . . . father lay down. . . . Tom and I played chew-the-peg and

made several trips back to the tent. On one trip for a cold drink and towels and soap, we stopped again to look at the Duvitches' fish. Tom and I, our glances meeting over the big cake of soap, were similarly and wickedly inspired. We held a whispered conversation and then—I dropped the cake of soap into the tub of fish.

“Let's go,” whispered Tom.

In a little while Tom and I could hear the muffled cries of dismay. Father woke up and joined our neighbors. After a few moments Father produced a whistle and blew it piercingly three times. This meant that Tom and I must come at once.

Looking as guilty as we felt, we swam in and joined the group around the tub. Father's eyes were narrow slits of blue fire in his white face. I had never seen him so angry.

“You will begin by saying you're sorry.”

Our stunned neighbor wiped his eyes as he listened to our mumbled words which Father made us repeat when they were inaudible. But there was no hostility to us in the man and it was obvious he considered himself too humble to receive an apology. His sons showed no resentment either, only a kind of resignation.

“Turn over the tub.” We turned it over and the poisoned fish lay exposed on the grass—quiet, strangled, open-mouthed.

“Count the fish.” Tom and I got down on our knees.

“How many are there?”

“Sixty-one,” I said.

“How many bass?”

“Twelve.”

Father handed Mr. Duvitch two dollars, the cost of the rowboat for the day. Then looking both like the avenging angel and the executioner, he ordered Tom and me out on Durston's Pond.

“And don't you come back,” he gave out in the same steely tones, “until you've caught sixty-one fish to repay Mr. Duvitch. See to it that among them you bring in at least a dozen bass.”

Out in the middle of the pond we dropped anchor. I knew that if it took us all summer, we dared not set foot ashore without sixty-one fish. That was about four in the afternoon. And the mosquitoes! After an hour we wanted to leap overboard. Several times we slipped over the side of the boat, immersing ourselves in the water to escape the bloodthirsty clouds.

“Andy, what time is it?”

“Ten o'clock.”

“Is that all?”

\* \* \*

“Andy, what time is it?”

“Two o'clock, Tom.”

\* \* \*

“Andy—”  
“It's four o'clock, Tom, and we've got sixteen fish.”

Dawn came, but even I, a highly impressionable youth of seventeen, did not enjoy the majesty of the daybreak. A long stretch of Durston's Pond under the July sun faced us. Tom was only fifteen and I think he hated me that day. By one o'clock groups of people gathered on the shore, for word had spread through the town. Some of the visitors praised father for his stern discipline; others berated him. He went right on reading, as indifferent to their praise as he was to their criticism. When the sun was dropping low, I pulled up the thirteenth bass, which was the sixty-first fish.

When we tottered out of the boat something in me was quietly rejoicing. I

guessed that Father was secretly proud of our fortitude, and I realized that through the night he had suffered with us. We climbed into the car and drove to the Duvitch home. We found Mr. Duvitch on the porch and we silently handed him the strings of fish. For a moment he could not speak. Then in a voice that raw with emotion, he protested that he did not wish us to suffer so.

“Will you shake hands with the boys?” asked Father.

Instead, Mr. Duvitch broke down. During those moments we suffered more acutely than we had suffered in the clouds of mosquitoes. After our neighbors had composed himself, he seized hands and bowed his head over them. It was my greatest lesson in humility.

“It is high time,” Tom and I heard Father say calmly, sanely, to Mr. Duvitch around noon the next day when we were up, “for this senseless feeling against Duvitches to stop. Tonight we are having supper with them. Since he remarks that he would feel better if we shake hands with them, I suggested a fish fry.”

AMBROSE FLACK

## 3. . . to Love the Enemy

CALL TO WORSHIP

HYMNS: “O brother man, fold to me your heart”; “Spirit of God, descend upon my heart”

SCRIPTURE: I Corinthians 12:31b; 13:1-13

Luke 6:27,28

PRAYER: The prayer of St. Francis

STORY: “Christians in the Arena”

To stand up to the Nazis takes all a man has. To face down the darkness in himself, as Susanna W. finally did, takes even more. When the Germans took over Holland in 1940, this bright-eyed Dutch woman and her two sisters were angry that no matter what the enemy invaded might do, they themselves would try to hate. At the same time, they were determined never to give in.

Living together in a comfortable home in a small city, they soon found that their commitment involved risks not only themselves but for others. They were sheltering two refugees—an elderly woman who was not a member of the family, and also a very elderly Jewish invalid, who of course had no racket of his own.

When the Nazis searched the houses on their street looking for Jews, the three sisters would pray that the help of old man they were hiding would somehow not be discovered. . . .

One day, a new group of Nazis moved into a house across the street, apparently using it as their headquarters. That evening there was a knocking on the front door. Opening it, they faced a dreaded uniform. Their caller announced that he belonged to the same denomination as they did—the Reformed Church—and he had attended a conference at Möttingen, in South Germany. They, too, had once been there, had they not? Swallowing hard, they shook hands and did what they could to make the Nazi officer welcome. They even burdened their hearts a little, indicating

“Story ‘The Strangers That Came to Town,’ by Ambrose Flack, in *The Woman's Home Companion*, 1952, published by the Crowell-Collier Publishing Co.

See the *International Journal* for November 1959, page 36.

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hard it was to act like Christians in that situation. . . . When he had gone, the sisters talked over. If this German came again, would they continue to make him feel home? If they did, the neighbors would deeply resent what to them would undoubtedly look like collaboration with the enemy. But if they didn't they would be disregarding a superior command, to the invader, pray for him . . . do it to him."

The old lady upstairs was furious at first, but after they explained to her how they planned to act, she calmed down. The next evening, the German told Suzanna and her sisters in their rooms and hymn singing. If he wanted to come, that was his decision. Theirs was to be hospitable and honest with him.

Often when the Gestapo man was there, it was Suzanna more than her sisters who took the initiative. Jesus, she testified, was a Jew; so was his mother. Neither should appear now in Holland, she asked, wouldn't he or she be hurried to a concentration camp and branded as a star? When discussions like this got too heated, one of the older sisters would suggest more hymn singing and the neighbors would wonder why the tone . . . was raising his voice so loud at night.

When the German was to be transferred, he came to say goodbye. The other sisters were out walking, and he and Suzanna were alone. Would she talk a more with him about the Jews?

"I have only one prayer," she replied—"that you may learn that the Jews are the Lord as the apple of his eye."

The German suddenly went pale. He picked up his revolver. Was this to be time to die? Suzanna looked the Nazi in the face; her thoughts turned to what she waited for him to shoot. But the explosion did not come. Puzzled, she stepped down. The man was holding it by the muzzle, offering her the handle, and saying, "You can kill me. I'm the worst person on earth."

"No," she said, "If I did, I would only be committing the same sin for which I am reproached you."

The visitor returned the weapon to its holster. "I can understand now," he said, "how hard it was for you to receive me in military uniform."

Presently the two sisters returned, and they all joined in an evening prayer, the singing of a psalm and a final hymn. Then the German left.

ALLAN A. HUNTER\*

## ... to Serve in Prison

**CALL TO WORSHIP:** Use the third and fourth stanzas of the hymn "I heard the bells on Christmas day," by Henry W. Longfellow

**ANS:** "We bear the strain of earthly care"; "Draw thou my soul, O Christ"

**SCRIPTURE:** Acts 16:16-34

**PRAYER:**

O God, the Lord of might and love, control the nations of mankind by thy almighty power, and cause them to long for the reign of good will in the earth.

Save us from the spirit which leads to strife, from the temper which refuses to forgive, from the ill will that has no

from *Christians in the Arena*, by Allan Hunter, Fellowship of Reconciliation, New York, 1958. Used by permission.

wish to forget, and from lack of faith in thy power to change the hearts of men. Grant thy Holy Spirit to those who bear on their hearts the burden of the world's sin and pain; prosper their work for the welfare of human life and inspire them with wise judgment that they may build a brotherhood of nations in the fatherhood of God. Hear us, heavenly Father, who art the light of the world. Let thy light shine in darkness and grant us peace. Amen."

**STORY:** The story should be one of a person who has kept his faith in God and has witnessed to the power of the gospel while in prison. There is one such in *Christians in the Arena* and others in the literature written since the Second World War.

## 5. . . to Give Self-Respect to Men

**CALL TO WORSHIP:**

One is your Father, even he who is in heaven; and all ye are brethren. And as you wish that men would do to you,

do so to them  
Worship the Lord in truth and goodness.

**SCRIPTURE:** Matthew 19:16-22

**LITANY:** "We Are Disciples"

We are disciples of Christ and called by his name. Let us draw near unto him, who is the living way.

*Help us, O Master, to walk in thy Way.*

Stir us to go forth and serve thee, who art one with all sufferers, the perplexed, and all who need.

*Help us, O Master, to walk in thy Way.*

In thy house and at thine altar, in fellowship with thy people, grant us, through worship, new power to do thy will.

*Help us, O Master, to walk in thy Way.*

By thine gift on the cross, by thine eternal self-giving, make us ready to share with all who will receive.

*Help us, O Master, to walk in thy Way.*

Amen.

J. K. WETZEL\*

**STORY:** One telling how a missionary has brought economic independence to a

\*From *Sing to the Lord*, Christian Education Press, Philadelphia.

\*From *Worship Services for Special Days*, by J. K. Wetzel, Board of Christian Education and Publication, Evangelical and Reformed Church.

group of people, such as "The Cry of the Empty Stomach" in *They Reach for Life*, by John Skoglund, Friendship Press.

CLOSING PRAYER

## A-Vs in Christian Education

(Continued from page 38)

ful in reminding Christians generally of part of their total religious heritage. The ongoing march of a dynamic faith is accentuated throughout, with more than a few hints of the price paid by many persons for it. On the other hand, it is difficult to follow the development of these central themes. The Scotch dialect takes its toll on dialogue clarity, too, and the references to miracles needs greater amplification. Technical qualities otherwise are quite competent. For groups belonging to the Presbyterian tradition and desirous of the evangelical approach, the film is recommended as an inspirational instruction tool with senior highs through adults; for the other fellowships, it is acceptable for the same uses and ages.

(IV-A; II-C)†

## Worship for Today's Child

(Continued from page 17)

the organist, the choir, and other members of the congregation will largely determine what a young child will get from family worship in church. The Sunday dinner and other occasions during the week provide opportunities for further conversations and worship, leading to an awareness of God in today's world. Thus children are helped to acquire a Christian standard of values as they are taught to worship God in their daily lives and are brought step by step into the larger fellowship of the church.

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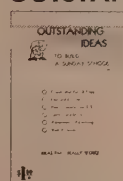
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## Books off the Press

### The Church in the World of Radio-Television

By John A. Bachman. New York, Association Press, 1960.

What is the nature and responsibility of American radio and television today? What stance should the Church take in relation to these media? How ought the Church use these media for the communication of the Christian message? These are the fundamental questions with which Dr. John Bachman deals in *The Church in the World of Radio-Television*. A professor of communications and Director of the Audio-Visual Center of Union Theological Seminary, Dr. Bachman is well qualified for this undertaking. Although not formally a report or study document, it reflects much of the thinking of a current Study Commission of the National Council of Churches on the Role of Radio, Television and Film in Religion. Dr. Bachman has served as a member of this Commission.

There is reflected in this book a very realistic appraisal of the communications industry today, its weaknesses, strengths, dilemmas, and successes. Any discussion of the Church's role in communications media must begin there.

There runs through Dr. Bachman's discussion of the industry a basic affirmation and acceptance resting on the theological ground that nothing in God's creation is inherently evil. By the same token, neither is its goodness guaranteed. A basic criterion for evaluating the product of mass communications media is very helpfully presented, "Is man treated as man or less-than-man?"

The Church can use the media in several ways: for the creation of a climate favorable to both the institution and the message, for worship, for evangelism, and for religious instruction. No one of these should be done to the exclusion of others.

Of particular vocational interest to Christian educators is the emphasis on the educational use of the media, both that which is formally religious and that which is "commercial." The opportunities for using these media for enriching Christian educational programs are thoughtfully presented. There is also a discussion of religious educational television.

This is no book of program ideas for the religious broadcaster. Its purpose is the discussion of the broad issues anyone concerned with Christian communication must face. Insights into what the Church

ought to be doing, however, can come if the religious broadcaster approaches these issues with an open, searching mind.

There are two additional elements which this reviewer would like to have seen in the book. One is a critical appraisal of what the churches currently are presenting on television. A more critical appraisal from the author's standpoint would have been enlightening. The second element that might have been included is a more detailed discussion of what the church ought to be doing. Dr. Bachman suggests a more vital relationship of Christianity and the arts. An expanded elaboration of this point would have been welcome.

Dr. Bachman is refreshingly realistic in pointing out that there are no panaceas and no easy answers. This in itself commends the book to the battle-scarred religious broadcaster and should stimulate creative thought on the part of those who can influence religious broadcasting—the lay public, and especially the Christian teacher who is himself confronted with similar problems of communication.

ALVA I. COX, JR.

### Choral Readings for Teen-Age Worship and Inspiration

By Helen A. Brown and Harry J. Heltman. Philadelphia, The Westminster Press, 1959. 61 pp. 1 to 4 copies, \$1.00 each; 5 or more, \$.90 each.

This book, which is the fourth in a series of volumes on choral reading published by the authors, is designed especially for use with teen-agers, to help them express as a group feelings which they find difficult to express individually.

The material used is in the form of short selections suitable for use as devotional readings in church or school, or just as a means of experiencing the joy which group participation can give. Included are familiar poems, some well-known hymns, prayers, benedictions, and a section for special days: Christmas, Easter, etc. Directives for the suggested use of each reading are given, as well as other helps for choral reading with groups.

MARJORIE ANDERSON

### Kindergarten—Your Child's Big Step

By Minnie Perrin Berson. New York, E. P. Dutton & Co. Inc., 1959. 125 pp. \$3.50.

In this delightfully written book the author shows convincingly that a good beginning in kindergarten for children makes their "Big Step" a happy educational adventure.

Mrs. Berson's many years of experience both as a teacher and mother give her a wonderful understanding of the parent-child-teacher relationship. Each parent enters his child in school with some emotion of anxiety. What is the teacher like? Will the child's freedom, joyfulness and spontaneity be appreciated? Will the teacher help him keep his individuality?

Will she share with us (his parents) new journey into living with others? What kind of classroom is provided? What will the curriculum consist?

These and many more phases of kindergarten year are told so clearly that the reader discovers the valuable living within the kindergarten—this living includes children, parents, and teachers. The excellent photographs add much to the understanding of the children's experiences.

Perhaps one of the most important features of this book is Mrs. Berson's interpretation of how parents and teachers working cooperatively can help the kindergarten child retain his individuality and his enthusiasm for living, and grow confidently in his expanding world.

This book can prove very helpful to parents and to teachers.

MRS. RICHARD C. P.

### The Layman's Bible Commentary

*Introduction to the Bible*; Vol. 1, Kenneth J. Foreman, Ed., 171 pp.

*Genesis*, Vol. 2, by Charles T. Fritsch, pp.

*Hosea, Joel, Amos, Obadiah, Jonah*, Vol. 14, by Jacob M. Myers, 176 pp.

*Luke*, Vol. 18, by Donald G. Miller, 175 pp.

*Galatians, Ephesians, Philippians, Colossians*, Vol. 22, by Archibald M. Hunter, 144 pp.

Richmond, John Knox Press, 1959. Each, 4 or more \$1.75 (any assortment titles).

The fact that the publishing house of the Presbyterian Church, U. S., who sponsor this series is perhaps more significant than any of the materials embodied in it. A conservative segment of American Christianity here puts its imprimatur upon a work presupposing results of biblical criticism. The Bible here approached as a religious book, Genesis is no longer defended as science, either ancient or modern. To subject stories "to a rigid, literalistic method of interpretation not only defeats the purpose of the stories, but hopelessly obscures their true meaning" (Vol. 2, p. 11). The deeds recounted in the Bible take place on a very real earth, and if we seek in its pages "a blue-print of heaven he will never find it" (Vol. 1, p. 11). "I argue that Jesus was sinless because he had no human father is unbiblical and is rejected" (Vol. 18, p. 31).

Old Testament introduction and New Testament introduction are combined in Volume I. Five articles, totaling 100 pages, provide us with an "Introduction to the Bible." Kenneth J. Foreman writes on "What Is the Bible?" B. H. Kelly on "The History of the People of God," Arnold B. Rhodes on "The Message of the Bible," Bruce M. Metzger on "How We Got the Bible," and Donald G. Miller on "How to Study the Bible."

Plainly there is room for only cursory reference to many of the more puzzling and more exciting—aspects of biblical study: Old and New Testament canon



text, the relation of literary origins to historical events, and the distinctive content in biblical authors' "urge-to-act." It is not the whole story to say "after the Council of Jamnia . . . there were no further debates among Jews about what was Scripture" (p. 29), for it is oversimplification to say that Christians gradually rejected the Apocrypha, every bit" (p. 30). There is no indication here that Old Testament study was lived out in a world that included Assyrians, Babylonians, and Persians, and that archaeology has done much to reconstruct the biblical world. The authors of the commentaries on the Hebrew Bible have space for the thorough study and analysis. James T. Fritsch shows how the Genesis creation story clothes "the most profound truths in picturesque symbols": the heavenly firmament "ever remind man that God is Lord of time"; woman's being built from man's rib suggests why "they are unitedly moved to become one flesh" (p. 1).

Robert M. Myers, who deals with Hosea, Amos, Obadiah, and Jonah, reminds us that "God speaks to us through persons and events closely related to persons." He says that Hosea and Amos were authors and not necessarily mean that they wrote the words that have been preserved to us. The Book of Jonah differs from the other prophetic books in that it is not a collection of oracles delivered by a prophet but is a story about a prophet" (p. 62).

Donald G. Miller, reminding us that gospel means "good news"—not "biography"—rightly stresses "the universality of the Christian faith" as it confronts us in Luke. Archibald Hunter's exposition of Galatians, Ephesians, Philippians, and Colossians is characteristically rich in word study.

The Layman's Bible Commentary will run to twenty-five volumes, of which the above five are the first to be published. The remainder are scheduled to appear at the rate of four a year (each October). Those familiar with the course of biblical scholarship will find little to enlighten them in the series. Those who would like to hear what the Spirit has been saying to the churches for the last hundred years will find this a good place to catch up.

J. CARTER SWAIM

### Catholic Viewpoint on Education

By Neil G. McCluskey, S.J., New York, Doubleday and Company, 1959. 192 pp. \$3.50.

"The author has set down in eight chapters a well-rounded presentation of a Catholic viewpoint on education," says Monsignor Frederick G. Hockwalt of the National Catholic Education in the Foreward.

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of church-state tensions in the United States," says the author, who proceeds then to outline the history and philosophy of the Catholic schools. He compares them with public schools in some aspects, and discusses problems of use of public funds for transportation, welfare, and textbooks for parochial school children, released-time programs, and religious instruction in public schools. He is an advocate in good spirit, and his book should be read by persons concerned with such problems.

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— R. L. HUNT

## Reprints of Famous Books

*The Life of Christ in Poetry*, compiled by Hazel Davis Clark. New York, Association Press Reflection Book, 1957. 126 pp. Paper, 50c. A section of poems from *Christ in Poetry* compiled and edited by the late Thomas Curtis Clark and his wife.

*Popular Fallacies about the Christian Faith*, by Donald O. Soper. London, the Epworth Press, Wyvern Books series, 1957. 128 pp. 2s. 6d. First printed in 1937 and still stimulating.

*Christian Faith and My Job*, by Alexander Miller. New York, Association Press Reflection Book, 1959. 128 pp. Paper, 50c. Two new chapters have been added to this book, first published during the thirties, to bring it up to date.

*How We Got Our Denominations*, by Stanley I. Stuber. New York, Association Press, 1959. 254 pp. \$3.50. This revised edition of *A Primer on Church History* perpetuates a useful reference and study book on the early church, the ancient Catholic Church, and a number of denominations in the modern church.

*Mixing Religion and Politics*, by William Muehl. New York, Association Press Reflection Book, 1958. 128 pp., Paper, 50c. Five chapters excerpted from the author's earlier book, *Politics for Christians*, suggesting some of the failings of traditional Christian analyses of social responsibility and proposing a more realistic basis for effective political action.

*Life Is Commitment*, by J. H. Oldham. New York, Association Press Reflection Book, 1959. 127 pp. Paper, 50c. An abridgment of the author's popular book on the relevance of Christianity to our modern age.

## Service Projects for Children

(Continued from page 20)

of charge through your own denomination's Department of Children's Work or directly from the World Council of Christian Education, 475

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## Church World Service Children's Kit (CROP-SOS)

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## Ministry to Migrant Children in the U.S.A.

Migrant children are always on the move with their families as they follow the crop harvests. A truck or shack is their home. They sometimes attend local schools, but are never the same one more than a few weeks at a time. When bad weather ruins the beans or berries or cotton there is no work and the families go hungry. When there are no child-care centers the children too young to pick are "parked" in the shacks or cars, left in dangers of fire and traffic. The children have little chance for lasting friendships and no church to go to because they do not belong to a community.

The Migrant Ministry of the Division of Home Missions, National Council of Churches, provides child care centers, church schools, church services, recreation, educational projects, and help in countless emergencies. It encourages communities to open schools and health and welfare services for migrant families, and works for legislation to improve working and living conditions. Church school children can be helped to participate in this ministry in ways meaningful to them, as well as to the people they serve.

A *Leader's Packet* is available from the Division of Home Missions, National Council of Churches (single copies free). In some states, packets focussed on migrant situations in those states are available from State Migrant Committees of State Councils of Churches.

The Coordinating Committee

International Journal of Religious Education



Children's Work represents not only the Committee on Children's Work of the Division of Christian Education, but also the following agencies and divisions of the National Council of Churches: Division of Home Missions, Division of Foreign Missions, Division of Life and Work, Department of Wardship, Department of Church World Service, Department of Week-Religious Education, Department of United Church Women, Commission on Missionary Education.

The Committee makes a periodic review of services to children from the various groups. Its functions are stated in the Constitution of the National Council of Churches as "primarily those of program consultation, coordination of field program and assignment of responsibility for relationships affecting two or more divisions." The Committee has been working recently on Protestant participation in the White House Conference on Children and Youth and on Christian education exhibit to be shown at this Conference.

See the feature article on "Followers of the Cross" in the March, 1960 *International* magazine.

## Can Happen the Nursery

(Continued from page 7)

Effort should be made, however, to offer several different kinds of activities. There should always be at least two interest centers. Expanded church school sessions will provide time for a morning snack of juice and crackers and a rest period of fifteen or twenty minutes. The same type of activities and relaxed atmosphere of an earlier hour should then be continued.

Teachers help children to grow

Whether or not there is a "together time" will depend on the children's readiness for it. Usually most of the children will want it. Mrs. Grant had a "together time," but she recognized that two of the children—Mary and Kathy—were not ready for it at the time. In Mary's case, the teacher was careful not to disrupt a creative experience; in Kathy's, she took into account individual differences in rate of mental growth. Mrs. Grant was also careful not to overextend the group experience: five or ten minutes is as long as nursery-age children can sit quietly together.

Worship, for a nursery child, is brief and spontaneous, occurring whenever the child feels thankful or glad. While

teachers help children discover opportunities for worship—in the beauty center, in play activities, in "together time"—there should be no attempt to formalize the experience. It is more important that a child *feel* a prayer than that he say the words or follow a ritual.

The young child learns through his relations with adults and other children in his world. He is helped to grow through association with persons who are loving and Christian, who understand his needs and feelings. He must feel understood, needed, loved—even when his actions are unlovable—before he can begin to love God and trust in him. Teachers who care for the child as an individual, who provide opportunities that stimulate growth, and who are themselves relaxed and happy will help him to develop in Christian ways.

## Three Rules

(Continued from page 3)

next step. Courage, wisdom, and power flowed from God into his mind and soul. Not even death could conquer him.

If Jesus needed to pray constantly, needed a quiet time, a quiet place, to communicate with God, how much more so do you and I need such a time and place each day? Jesus prayed in his very attitude of dependence upon God. At any given moment he seemed to know instantly what his Father's will for his life was. And without hesitation he acted upon that knowl-

edge, whether it was a matter of choosing a new disciple, blessing a little child, healing a palsied man, or facing Caesar's governor without fear. Jesus knew what God wanted him to do, and did it. It is this kind of power, this unbelievable, undefeatable power, which I desire as I seek the presence of God in prayer.

## Power comes through fellowship

The third rule is that of association with other devout souls. The pilgrim who searches after God and the good life will find it to be of incalculable help if he will meet often and regularly in worship, study, and fellowship, with other followers of Jesus Christ. There is a delightful contagion, a spiritual glow, that comes to the faithful when they meet to testify to the goodness of God, and to glorify his name together, "with one accord." Jesus himself "went into the synagogue on the Sabbath, as was his custom." And so must we. Even the most sincere saint can ill afford to neglect divine worship. His fellow travelers to the "City of God" need the warmth of his spirit, the clasp of his hand, and the testimony of his faith to cheer them along the heavenly road. And this he needs also.

These three rules of religious living I have relied upon to help me lay hold on power for effective living: first, regular daily devotional reading; second, to practice an attitude of prayer to God, constantly; third, to share the fellowship of other devout souls.

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## Should Teen-Agers Teach?

(Continued from page 4)

adolescent teachers are often cast into despair because the youngsters are so hard to control. Too often adults who refuse even to consider teaching a church school class are those who remember a bad teaching experience as high school students.

In spite of the constant pressure to find enough teachers for our growing children's and young people's programs, we regard it a privilege and responsibility to teach in church school. Our adult teachers reflect this attitude. As a result, our high school young people are proud to be associated with the school as assistant teachers or helpers in other areas. Because they are idealistic, they accept with joy a schedule of work and training which adults would consider rigorous.

We require every assistant to attend a weekly church school class of his own—not a teacher-training class, but a regular senior high class. In a church like ours, which has two Sunday-morning church school sessions, this requirement poses no problem. Churches having but a single session would probably need to have the high school class meet at a different time—perhaps before the Youth Fellowship meeting on Sunday evening or at a supper meeting during the week.

We also invite these young people to the regular teaching-training sessions and to teachers' meetings throughout the year. They thoroughly enjoy attending these sessions, because it means they are receiving recognition from adults for carrying adult responsibility. Indeed, the problem with high school people is usually not to get them to do enough, but to keep them from doing too much and from undercutting their other responsibilities.

**There are problems—naturally**

Of course the teen-aide program is not without problems. Some youngsters like the idea of teaching, but not every week—particularly when a date beckons. Others become overly dogmatic about the best way to do a thing, and make it difficult for the adults working with them. However, these

problems are not drastic; nor would we seek to avoid them. They make it possible for us to counsel our young people—to speak frankly with them and to clarify the church's mission to the real self, to the healing and nurture of personality.

A church which is considering using high school students in the church school should examine its motives. It wants to do this only as a way of getting more teachers—in effect, a source of "cheap labor"—then it shouldn't do it at all. On the other hand, if the desire to help the church comes from the young people themselves, and if the church is concerned not only to safeguard the religious education of these young people but also to watch over their initial teaching experience as carefully as it once watched over their initial learning experience in nursery, then both church school and youth program will be wonderfully enriched.

**It's a success!**

Our teen-aide program has been in operation for about four years. It worked at it a long time before we named it. It came about spontaneously, almost casually, because the young people kept asking for an opportunity to serve. The program would probably not have been a success if it had been undertaken deliberately, on an administrative initiative. Some years we have more teen-age assistants than others; it depends on the number of young people who want this type of activity.

How successful is the program? Perhaps that question is best answered by hearing what happened. Ann. We found a job for her in the primary department, where she worked under a wise and kind department head. This year, as a college freshman, she has a first-grade class of her own. Ann has a genuine aptitude for teaching, and the children love to joy her. To be sure, there are times when she gets discouraged, as when Jimmy and Bob got into a fight in class. But young people learn that there is both travail and joy in teaching.

On the whole, we are well satisfied with our teen-aide program. Not only are we utilizing the precious time of our teen-agers are making us, but we feel we are giving tomorrow's adults good teacher training.

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## Attendance Annual Meeting

NEW YORK, N.Y.—The attendance of two thousand at the Annual Meeting of the Division of Christian Education in St. Louis, Missouri, February 15-19, the largest at an Annual Meeting in many years. The theme for the meeting was "Believe and Belong."

The keynote address, on this theme, was at the Mass Meeting in the Civic Auditorium Opera House, was by DR. PHIL SITTLER of the University of Chicago Federated Theological Faculties. The Division Fellowship Luncheon at the Jefferson Hotel a program was presented, "For Every Man a Mission." Bola from Nigeria, was one of the four men who took part in the program. It sharply challenged the complacency of much of the world concerning the needs of people in other countries. The program for the joint meeting of the Associated Sections, on Thursday evening, was on "Some Skeletons (?) in Family Closets." It was based on the years of research about today's skeletons—at home and in the church.

Preceding the Annual Meeting, meetings of several denominational groups were held, especially for directors of religious education.

Seventeen Associated Sections held their meetings as part of the Annual Meeting. Religious Drama Consultation was held on Friday, February 19.

A statement of purpose for weekday religious education was approved in the business meetings of the Commission on Religious Christian Education and the Executive Board of the Division of Christian Education. (An article about this statement is to appear in the June issue of *Journal*, as part of a feature section "Weekday Religious Education in the Future.")

A statement on "Relation of Religion to Public Education" was released by the Commission for use as a study document, with the request that denominational leaders and others study it and report their reactions within three years. A statement appears in this issue of *Journal* as the feature section.

Three consultations were approved: "Scouting and Christian Education," "Church's Responsibility in Sex Education," and "Senior High Voluntary Service."

A preliminary statement for study, discussion, and guidance came out of the meeting of the Department of

Campus Christian Life, calling for the establishment of departments of religion in tax-supported colleges and universities in the United States. The statement says that "it is the responsibility of every college or university to provide adequately for teaching, research, and study in the area of religion. . . . The churches, out of a proper concern for good education and the wholeness and integrity of institutions engaged in it, should encourage and sustain every effort of a college or university to discover how it best may discharge this responsibility in its particular situation."

One of the reasons advanced for the establishment of departments of religion in colleges and universities is that "a critical, systematic, and disciplined study (of religion) may be undertaken under the guidance of well-trained teachers in scholarly, unapologetic and comprehensive ways, allowing for full academic freedom in this area. The theological discipline should be central to the department and adequate offerings in the content of the Hebrew-Christian tradition should be included."

Approval by the Commission and the Executive Committee of the Division was granted for the publication of curriculum materials for released-time classes in religious education, for grades one through twelve. It is anticipated that the preparation of the materials for publication will require at least five years of work.

The Annual Meetings are to be held again in St. Louis in 1961.

## Cameron Deans Dies Suddenly

RICHMOND, Va.—MR. CAMERON D. DEANS, General Manager of the Division of Publication of the Presbyterian Church in the U.S., died of a heart attack on Monday, February 22nd, during a meeting of the Protestant Church-Owned Publishers' Association in Hot Springs, Virginia. He was chairman of the Publishers Associated Section of the Division of Christian Education, National Council of Churches, and had spoken to a joint session of the Publishers and Editors on February 16th.

Mr. Deans had been with the Presbyterian Board since 1948, and head of the Publication Division since 1951. He had opened new bookstores in Charlotte, North Carolina and Atlanta, Georgia and developed a plan of summer bookstores. There has been a substantial increase shown in the sale of Presbyterian educational literature during his tenure.

## "Look Up and Live" Wins Award

NEW YORK, N.Y.—For the second time the television series "Look Up and Live" won the annual Sylvania Television Award in the religious category. The program is divided among the Jewish, Catholic, and Protestant faiths. The twenty-six weeks allotted to the Protestants are produced by CBS in cooperation with the National Council of Churches. The REV. ALVA I. COX, JR. has

special responsibility for these productions, which are in the field of youth evangelism. Special mention went to "Hipster," one of the Protestant shows. The twelve judges included Deems Taylor, Harry Golden, Bob Feller, and Miss Chloe Gifford. Awards are made in 32 categories, one of which is religious.

## Quadrennial Convention to be Held During Assembly of National Council of Churches

NEW YORK, N. Y.—The 24th Quadrennial International Sunday School Convention will be held in San Francisco, California, December 4-9, 1960, in connection with the General Assembly of the National Council of Churches. The Assembly, the National Council's top governing body, consists of 694 chosen representatives of 32 Protestant-Orthodox member communions. This group will review the work of the Council for the past triennium, make long range plans for the years ahead, and elect officers to guide the National Council in its endeavors.

Surrounding the business sessions will be an exceedingly rich and varied program lifting up *Jesus Christ, Living Lord of All Life* (the theme) as the center of allegiance and the basis of unity of the Church, and highlighting the nature of the Church's mission in the decades that are ahead.

The sessions of the Division of Christian Education will be expanded to include lay persons interested in the religious education program of the churches. The program will provide not only for the simultaneous meetings of the various specialized Christian education interests, but also for meetings of the Division with the Divisions of Life and Work, Foreign Missions and Home Missions. Thus the inter-relatedness of Christian education with the total task of the church will be clarified. These sessions will be open to all church school teachers and other leaders from local churches as well as from larger units of responsibility.

Provision has been made within the Assembly for a special pre-session fellowship of Christian laymen Saturday, December 3, and Sunday, December 4, as Men's Assembly. This will provide an unusual opportunity for a large number of laymen, especially on the West Coast.

Among the speakers at the Assembly will be: HAROLD E. STASSEN, LESLIE NEWBIGIN, REUBEN H. MUELLER, EDWIN T. DAHLBERG, LUTHER W. YOUNGDAHL, JOSEPH SITTLER, JR. Public sessions will be held in the Civic Auditorium on Sunday and Thursday evenings.

The registration fee for the Christian Education Convention is \$6.00; the fee for the Men's Assembly is \$5.00. Registrations may be sent to Mrs. Emily Paky, Box 400, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.

For further information and publicity releases, write to Charles Marion Ross, Director of Attendance Promotion, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.



## New Appointments

BOSTON, Mass.—The REV. EDWARD A. POWERS has been elected general secretary of the Division of Christian Education, Congregational Christian Churches, succeeding the late Dr. HARRY M. STROCK. Mr. Powers has been secretary of youth work for the Division since 1956. In his new position he will supervise all educational work for the denomination, which is expanding its Sunday school curriculum and developing new teaching materials. A graduate of Wooster College, Ohio, and the Yale Divinity School, Mr. Powers has held pastorates in Ohio and Connecticut.

ST. LOUIS, Mo.—The REV. HERSCHELL H. RICHMOND, since 1958 pastor of First Christian Church, Rochester, Minnesota, has begun duties as assistant editor of adult materials for the Christian Board of Publication (Disciples of Christ). He will assist E. LEE NEAL, editor of adult publications. A graduate of the College of the Bible, in Lexington, Mr. Richmond served as a Navy Chaplain during World War II and has held pastorates in West Virginia.

## Church Urges Support of U.S. Census

NEW YORK, N.Y.—The Bureau of Research and Survey of the National Council of Churches calls attention to the 1960 Census of the population of the United States, beginning April 1. The Bureau urges full support of the Census, since the data secured has been and continues to be an indispensable resource for church research and planning.

For the first time an Advance Census Report form is being mailed to each household, to be filled out in advance and given to the census taker, or mailed in an envelope supplied.

## Summer with a Family Design

(Continued from page 11)

A change of pace can mean growth

The value of all these family activities is the opportunity they afford

members to enjoy each other through working, playing, and talking together. Within the pleasant experience of summer living there should be moments in which families express their love and gratitude to God for the joy of life and for opportunities to serve others.

The important thing is that families be urged to include God in their summer experiences, and that suggestions and resources be made available for their doing so. It is also important that the worship of God be seen as more than just attending church on Sunday. Summertime can be a time of family growth if members take time to come to know each other by talking over personal problems and what life means to them, and by working, playing, and worshipping together.

## The Christian Community Begins at Home

(Continued from page 9)

source of much experimentation in families at the present time. Family forums, family councils, log books, and other means of helping all members of a household to arrive at mutual decisions are providing many helpful clues to a richer quality in family living.

The fifth function is *decision enforcement*. Most people make the mistake of thinking this applies only to children. It applies equally to any two adults who would hold each other to their previously agreed-upon responsibilities. One wife I know called her husband back from his corner bus stop to make him carry out the garbage he had forgotten. A husband I know won't talk to his wife for days at a time if she overspends her store accounts.

An increasing number of families recognize that our professions of Christian love must operate at these

tension points in our living if it is to operate at all. Experiments in communication, in creative and redemptive mutual support, and in disciplining love, are giving many households a new and living sense of the vitality of the Christian faith.

## The training ground for youth

These five functions give a further challenge to parents when they realize that it is not enough to perform the functions for themselves. They must also give children and young people the kinds of experiences that will help each new generation become increasingly effective in the performance of these functions.

Do adolescents seem to be frantic and hectic because they reflect their parents' use of time? Is their failure to manage money wisely due to a failure to teach them the wise handling of money?

Have we taught our adolescent sons and daughters to understand the physical, mental, emotional, and social growth realistically in the light of the Christian faith? This means more than "spiritualizing" their surging, rebellious energies into some pink cloud of hazy and dreamy wistfulness for good life. Rather, we must help them to grapple with those energies as they are harnessed in the direction of effective Christian living in the home and in the community. Many adolescents approach adulthood with rebellious and hostile attitudes because they have had to fight for freedom to grow and have never seen in adulthood anything except hostility.

Some well-meaning parents endeavor to hide from their children the earnest discussion in which a difference of opinion might be involved. The result is that some children become adults without ever having seen a process of decision-making in operation.

Decision enforcement, or discipline is too often thought of in terms of submission or physical punishment. If we are to have responsible citizens in our community, real discipline should be thought of as a reinforcement of the teaching that produces self-discipline. It is not an attempt to "break a child into unthinking submission."

As we look at these five functions we can see that every household is within it all of the elements of community living and citizenship in the world at large.

Boundless, courageous, intelligent love, rightly understood and rightly expressed, will make our homes the training ground for that generation of greater maturity for which our world so desperately waits.

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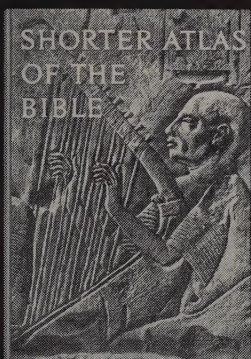
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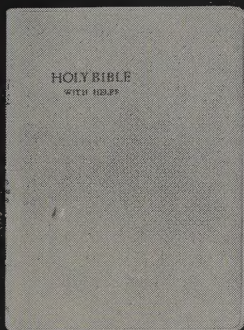
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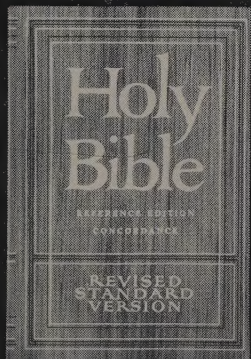
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